

AN
ACCOUNT
OF THE
RELIGION,

Rites, Ceremonies, and Superstitions

OF THE
Moscovites;

Extracted from several Writers
of the best Character and
Authority.

By JAMES DEBIA, *Preben-*
dary of the Cathedral Church of
LINCOLN.

L O N D O N,

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tholomew-Close near West-Smithfield, 1710.



TO THE
Right Reverend Father in God,
WILLIAM,
Lord Bishop of
LINCOLN.

My Lord,

I Thought it would be no disagreeable Entertainment to the World, to present it with an Account of the Religion and Ceremonies of the *Moscovites*; a Nation, which under the present *Czar*, begins to make a greater Figure in *Europe* than ever it did, or could do while the Native Barbarism of the People, and their general

The Dedication.

tal contempt of Travelling, confined them within their own Borders, or carried them very little further. Besides, considering the miserable Dispersion and Slavery of the *Eastern Churches* under the *Turks*, &c. *Moscovy* will perhaps appear the only Place where the *Greek Religion* can at this Day pretend to flourish under any National Establishment. For tho' it must be owned, that in some few things they differ from the *Greeks*, yet the Body of that Religion is the same with theirs, and what they acknowledge as their own, and profess for the most part to be determined by. My Lord, what I have collected concerning them is from *Olearius*; *La Religion Ancienne & Moderne*

The Dedicetion.

*derne des Moscovites, printed at
Cologne 1698. Dr. Crull's An-
cient and Present State of Mos-
covy; with others, such as I
could procure under the Dis-
advantage of a private Station.
I depend upon your Lordship's
Goodness, for presuming upon
your Patronage. The Obscu-
rity of the Author, and the
Meanness of the Performance,
might indeed have check'd my
Presumption, but the great de-
sire I have to give some publick
Testimony of the Duty and
Respect I owe to my Diocesan,
and particularly to a Prelate of
your Lordship's Worth and
Character, over-ruled all other
Considerations; humbly hop-
ing your Lordship will make
great allowance to a Foreigner*

The Dedication.

in the Point of Stile and Language. That you may long continue (as you are) an Ornament and Blessing to the Church of *England*, and the Pattern of a truly Primitive and Christian Bishop, with all the personal Enjoyments of Health and Happiness: and that after your Decease, you may be for ever honoured in the just and grateful Remembrance of Posterity; is the hearty Prayer of,

My Lord,

Lincoln,
March 27.
1710.

Your Lordship's

Most Dutiful Son and

Most obedient Servant,

JAMES DEBIA.

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CHAP.

*Of the Religion, Rites,
and Ceremonies of the
MOSCOVITES.*

C H A P. I.

Of the Conversion of the Moscovites to the Christian Religion.

THE *Moscovites* boast much of having received from the Apostle *St. Andrew*, Brother to *Simon Peter*, the first Light of Christianity. This Apostle (as they say) leaving *Greece*, crossed the *Pontus Euxinus*, or the Black Sea, and landed at the Mouth of *Boristhenes*; from thence he came to *Kiou*, at that time the most flourishing City for Trade in all *Russia*. Having preached to those People,

B

ple, instructed them in the Knowledge of the true God, converted, baptized, and taught them, as they say, the right Way of making the Sign of the Cross, he went to *Novogrod*, which was then a Government distinct from *Moscovy*, but has now for many Years been under the Dominion of the *Czar*; and having converted all the People of that Province, crossed the Sea of *Ladoga*, and came to *Rome*, and from thence to *Peloponejus*, or the *Morea*, where he was crucified for the Faith of Christ under the Reign of King *Algo*.

The Annals of *Novogrod* do not agree with this Tradition of the *Moscovites*. As they tell the Story, it was a Saint called *Anthony*, that first converted them, who having crossed the Sea of *Ladoga* upon a Mill-stone, landed before *Novogrod*, to the great astonishment of the People; and it was that great Miracle, with several others which he wrought afterwards, that induced them to embrace the Christian Faith. To the honour of this

this Saint, they have built a magnificent Convent without the City, where the Mill-stone is still kept, and shewn by the Monks, and kissed with much Devotion by the Pilgrims.

But after all, 'tis certain that their Tradition both of Saint *Andrew*, and Saint *Anthony*, is a Jest. In those early Ages, the *Roxolans*, or *Russians*, were a People so Barbarous, that they lived without Discipline, and had no curiosity for any Arts and Sciences; composed no Books, nor ever reduced their History to writing; nor was it till a long time after, when they had learnt to Read and Write, that they invented the Idle Fables their Annals entertain us with; which are rather Monuments of their Pride and Folly, than Evidences of the date and rise of their Christianity. We are assured from Histories, that before the Reign of the Princess *Ola*, and that of her Grand Son Prince *Wolodimir*, they were entirely Pagans, worshipping the Idols of their false Gods, *Pioruni*,

Stribi, Chorfi, and Mocossi; besides which four, they had also others, as *Jupiter, Saturn, Mars, &c.**

'Tis a thing beyond dispute, that in the Time of *Rurick*, when he reigned alone after the Death of his Brother, all *Russia* or *Moscovy* was then Pagan. After the Death of *Rurick*, his Son *Igor* took the Government upon him, and married *Ola*, a Native of *Pleskou*, by whom he had a Son called *Stoflaus*.

Igor being dead, and his Son *Stoflaus* a Minor, *Ola* undertook the Regency, and some time after came to *Constantinople*, where she was baptized, and named *Helena*.

This Illustrious Princess their Histories call the Image of the Sun, because she inlightned her Country with the Faith of Christ. She continued Christian all her Days, and was a great Example of Virtue and Religion. But *Stoflaus* did not think

* *Mart. Crom. L. 3. Rex. Polon. & Paul. Jovius, Lib. de Legat. Basil. M. Principis Mosc. ad Clement. VII. Pontif.*

fit to follow that Example, remaining still a Pagan; yet after his Death, his Son *Wolodimir* having made himself Monarch of the whole Country, by the entire defeat of his two Brothers, *Ieropolch* and *Olega*, at length embraced the Christian Faith, erecting nevertheless many Idols at *Kiou*, and paying his Devotions to them.

The manner of *Wolodimir's* Conversion is said to have been thus. Remaining in the peaceable Possession of all *Moscovy*, several Christian Princes sent to compliment him, and solicit him at the same time to embrace Christianity. *Wolodimir* having heard what their Embassadors had to say, was upon some Deliberation brought to approve their Arguments: But because he understood, that there were different Sects among the Christians, he appointed some to make an exact Inquiry into the several Opinions, and made Choice of the Confession of the *Greek Church*. Hereupon he sent Embassadors to *Constantinople*, to the two

Emperours *Basilus* and *Constantine*, to let them know, that he was resolved, with all his Subjects, to embrace Christianity, provided they would give him their Sister *Anne* in Marriage: That being granted him, he was baptized in presence of the two Emperours, and was named *Basilus*.

Historians differ very much about the Time, when the Generality of the People were brought over. The Baron of *Herberstein*, who lived in the Fifteenth Century, and was the Emperour's Embassador at the Court of the Great Duke, is of Opinion, in his *Comment. Rex. Moscovit.* that it was in the Year 961. *Orho* the Great then reigning in the West. *Gaguinus*, in his *Descript. Moscovit.* places it in the Year 942, and *Zonaras*, at the End of the Tenth Century, under the Reign of *Basilus II.* called the Young. But *Micrelius Syn- tagm. Histor. Ecclesiast. l. 3. q. 3.* maintains, that after *Basilus* the first had subdued all *Moscovy*, and caused himself to be baptized, his People
having

having seen the Book of the New Testament thrown into the Fire, and taken out again, the Flames having no manner of Power over it, universally submitted to the Christian Faith. *John Cropalates*, who lived about that time, relates to the same Effect, that this Conversion was not wrought without a Miracle, and that the Faith of the Bishop, who was sent them from *Constantinople*, prevailed more upon the Spirits of those Barbarians, than his Preaching did: For being not able to comprehend the wonderful things which are related of our Saviour's Life, they desired a proof of that Promise he makes to the Faithful, of giving them, whatever they should ask the Father in his Name: The Bishop undertook it, and told them he had so great assurance in the Word of God, that they could not desire any thing, which his Prayer should not obtain; thereupon they said, that since God had preserved *Daniel's* Companions in the fiery Furnace, he could as easily preserve the *BIBLE*, which

contained the Account of all those wonderful things, from being consumed by the Flames: The Bishop was content to stand to the Trial, and so cast the Bible into a great Fire, where having lain till the Fire was all spent, it was taken out as unhurt as when it was cast in. *Cedrenus* and *Zonaras* confirm the Story, and tell us, that *Wolodimir* was so moved at this Miracle, that he immediately abolish'd Idolatry throughout his Dominions. *Cromerus* will have the compleat Conversion of that People to have happened, when the Princess *Helena*, Grand Mother to *Wolodimir*, turned Christian, in the ninth Century. But it must be observed here, that in the Reign of that Princess, tho' she caused herself to be baptized, and tho' some of the *Blood Royal* and of the *Court* followed her Example, yet the whole Country in general did not; for *Stoflaus* her Son would never receive Christianity; and it was only after the Conversion of Prince *Basilus*, that that of the whole Nation was

was effected. *John Basilides* the Tyrant, in his Answer to the Confession of *John Rabita* (a Polish Divine, who in the Year 1570 came to *Moscow*, with the Embassador of *Sigismund* King of *Poland*) expressly says it was in the Reign of *Wolodimir*. His Words are, *Baptisantur nostri in nomine Dei, Patris, & Filii, & Spiritus sancti, postquam primus Progenitor Beatus ille, & magnus Czar Wolodimirus, divinitus illustratus, nomen Basilii ad mysticam undam nactus est, à quo tempore, usque ad hunc diem, non Russiana, sed Christiana, appellatur fides nostra*. We are baptized in the Name of God the Father, the Son, and the Holy Ghost, since our first Predecessor, the Great and Excellent Czar *Wolodimir*, divinely inlightned, took the Name of *Basilius* at his Baptism, and from that time to this, our Faith is no more called the *Russian*, but the *Christian*. *

* *Heidensteinius Secret. Regis Polon. L. I. de Bello Moscovit. & ipsissima Russorum Anna, & Bizantia Historia.*

fo *Of the Churches, &c.*

C H A P. II.

Of the Churches of the Moscovites, their Ceremonies and Hierarchy.

ALL their Churches are round, and vaulted: They imagine them in this Form to carry a nearer Resemblance to Heaven, which is the Throne of God. There is always upon them Five round Towers, with a tripple Cross; by which they denote our Saviour's Sovereignty over the Church. The four lesser incompass that in the Middle, which is always the Highest, and the Largest. Those Churches that have no Cross upon them, are not looked upon as true ones: The Cross being the Badge of Christianity, they think fit the Churches of Christ should be distinguish'd by it. They have neither Seats nor Benches in them, presuming it unbecoming Christians to sit in a place, where
the

the Faithful meet to pay their Adorations to the Sovereign Lord of Heaven and Earth, who is to be worshipped either Kneeling, or prostrate on the Ground; neither have they in them any musical Instruments, Organs, Violins, or the like, believing them not essential to the Invocation of God; and on the contrary, being things inanimate, they suppose them to be so far from serving to Glorifie the Creator, that they divert good Thoughts, hinder Devotion, and disturb divine Service; presuming also that the primitive Christians never used them; neither will they suffer in their Churches any carved Images, but admit of such as are painted upon Wood or Canvas. The Number of these Churches in *Moscow* amounts to about 2000.

They look upon them as most sacred Places, insomuch, that married Men dare not set a Foot within them in the Morning, till they have bathed themselves in their Stoves. They suffer none, but those of the
Greek

Great Religion, to enter them; because they do not only acknowledge their own to be a *Branch*, but the soundest and truest *Standard* of *that* Church, tho' in some points they differ from them. If any of another Perswasion should be found there, he would be sure to receive the *Knute*, that is, the Discipline, or be condemned all his Life to hunt *Sables* in *Siberia*, except he will embrace their Faith. Upon any such accident, the *Moscovites* look upon their Churches as prophaned, and think themselves obliged to consecrate them afresh; which is done first by sweeping, and afterwards by purifying them with Incense and Holy Water. Their next esteem is for the Church-Yards, which they account so sacred, that they suffer nobody to make Water within the Compass of them.

The same Niceness they observe with respect to Dogs, or other Creatures, if they be seen in them. Some Years ago an *English* Resident came to *Moscow*, and brought along
with

with him a great Monkey, to which he had given a Livery, like one of his Footmen. This Monkey, one day got into one of their Churches, hard by the *English* Resident's Houle, and threw down some of their *Saints*. The Priest coming soon after into the Church, and finding what had happen'd, was in a great Consternation; and having recovered himself a little, and set their *Saintships* in their respective Places, sprinkled all the Windows and Doors with holy Water to keep out the Devil. But *Pug* not understanding his Exorcisms, took his opportunity one Morning, when the Priest was going to perform the Service, to be in the Church as soon as he, where he began the old game of ruffling and pulling about the *Saints*, not sparing Saint *Nicolas* himself; and grinning now and then in the Priest's Face. The Priest approached him with his Cross, and having no other way left, be-took himself to his Sovereign Remedy, the Horse's-Tail dipped in holy Water, with which he so besprinkled

sprinkled poor Pug, that he obliged him to make the best of his way Home. No sooner was the Service over, than the Priest made bitter complaints against a certain Stranger, as he supposed, belonging to the *English* Resident, for having thrown down his Saints, and prophaned the holy Place; whereupon he obtained an Order to search the Resident's Lodgings: And all his Retinue were brought out for the Priest to fix upon his Man, but none of them being the Person he looked for; He told them, it was a *little Nincheon* (or Stranger:) Upon this the Children of the Family were produced, and with them, by chance, came out the Monkey: *Hold, Hold!* said the Priest, with a great deal of Joy, *this is the little Stranger: Seize him.* Which being done accordingly, poor Pug was had before his Betters; and not being able to answer for himself, was condemned to the Strap-pado, and paid for his unreasonable Reformation with his Life.

They have also a great Esteem
for

for their Bells, and ascribe much to them, believing that without them their Service would be defective. They are not hung in Steeple, but in a certain Engine or Machine in the Church-Yard, and are for the most part so small, that few of them are above 150 or 200 pound Weight: They Toll them at the Beginning of Service, and at the Elevation of the Chalice; for the Bread being put immediately after the Consecration into the Wine, they elevate but once. The Rope is not fastened to the Bell, but to the Clapper: And the confused gingle of almost an infinite Number of them (as they frequently Toll them in all Churches at once) make a very strange noise to the Ears of those who are not used to it.

Their chief Priests, or *Popes*, (as they call them) read only the *New Testament* to the People; but as for the *Old*, because they fancy it contains several indecent Expressions, they are so far from reading it in publick, that they do not think fit to use it at all, except the *Psalms* of *David*;

David; and such Contempt have they for that part of the Holy Scriptures, that they would think their Churches prophaned, if they should carry it into them, or suffer it to be read there. And their irreverent and heedless Reading of the New-Testament shews they have but very little respect for that part of sacred Writ; for they read it so slightly, that neither does the *Reader* seem to understand it, nor the *Audience* to mind him.

Their Bible is printed in their own Tongue, which they never lay, but upon a very clean place, and never touch before they have made several times what they call in their Language, a *Poclon*, i. e. that when they draw near the Book to use it, they bow the Head, make the Sign of the Cross, and strike their Breasts several times; after which they take it up with a great deal of Veneration.

Besides the *Bible*, they have a Book which they call, *The History of the Gospel*, full of ridiculous Tales, and not only impertinent, but prophane, and unworthy of a Christian Ear.

In

In the Congregation they read only the bare Text, beside certain Homilies; giving this Reason for it, that the different Interpretations of the Word of God, are in part to be charged as the Occasion of those many Errors and Heresies, whereby the Church is divided; Believing that a plain Doctrine is much more proper to dispose the Heart to Goodness and Piety, than the Explication of the highest Mysteries. In the Year 1631, the *Protopope of Morum*, taking upon him to preach a Sermon of his own, tho' it consisted of nothing but practical and pious Exhortations, the Patriarch deposed him, together with all the other Priests that would have followed his Example, and excommunicated and banished them to *Syberia*. In case any difference in Religion arises, it is presently adjusted by the Wisdom and Conduct of the Patriarch; and how small soever the Contest be, it is not lawful for any body else to decide it; and if any should take the Freedom to maintain any Article contrary

trary to their establish'd Confession, and persist in it, he must expect to die for it. Of this we have an example in the Person of *Quirinus Kûlman*, a Native in *Silesia*, who was burnt (with another his Associate) in the City of *Moscow*. This *Kûlman* coming first to *Leyden*, defended openly the Writings of *Behman* the Shooemaker, and backed them with other impertinent fancies of his own, till the University drove him thence; passing over into *England*, he played the same Game here, but was not suffered to stay in this Kingdom neither; so that being reduced to the last extremity, he went to *Moscow*, and lodged with a German Merchant, whose name was *Norderman*, a Man fit for his purpose, and as full of Enthusiastical Whimseys as himself. Among other things, this *Norderman* held that our Saviour should appear upon Earth the second Time, as a great Prophet, to work many Miracles, to compleat the Conversion of all Mankind, and to translate them afterwards with

with himself to his heavenly Kingdom. He was obstinate against all Warnings that were given him. And having drawn up his Opinions into a little Treatise in the *Moscowian* Language, brought it to one of the chief Ministers, and earnestly desired Licence of him to print it. This Lord reprimanding him for so rash a Design, *advised him, as a Friend, to give it over, or he would run an evident hazard of his Life.* But *Norderman* was so far from taking this good Advice, that on the contrary, as soon as he left him, he went to the Press, and desired the Printer to undertake it. The Printer excused himself, alledging, that he could not do that without the consent of the Patriarch; but urging him very much, at last he took the Manuscript into his Hands, and carried it to the Patriarch, who having perused it, and seen all the Extravagant Notions it was stuffed with, sent out a Warrant to apprehend both *Norderman* and *Kulman*, who obstinately persisting in their Errors,

were

were burnt alive in *the Black Stove*, as they call it.

They define the Church to be an Assembly of Believers, to which God has promised his Grace, and eternal Life; and flatter themselves with this uncharitable Vanity, that none but those of *their own* Communion are of that Number. They reckon as Enemies of their Church,
 1. The *Turks* and *Tartars*; and for this Reason, tho' they admit their Embassadors to Audience, they do not grant them the same Liberty as those of Christian Princes, to kiss the Hand of the *Czar*: And,
 2. the *Jews*, for whom they have so great an Aversion, that they suffer none to settle within their Country, except they promise to embrace their Religion, and to be baptized.

They account all those Christians Hereticks whose Religion does not in every thing agree with theirs, except the *Greeks*; insomuch that they believe their Great Duke defiled, as often as he gives his Hand to be
 kissed

kissed by any Embassador from a Christian Prince; and therefore they always keep a gilt Basin full of Water near his Throne, that as soon as the Ceremony is over, he may wash his Hands.

They allow the *Romanists* to be Christians indeed, but abhor their Religion as clogged with an infinite number of Errors; and whensoever it happens that any Papist comes over to the *Moscovite* Faith, they re-baptize him. They affect, in Imitation of the *Greek-Church*, to shew a perfect Aversion to the *Latins*, and will have no Communication or Society, nor can they endure to hear of any such thing as an Union with them: But on the contrary, when they would curse a Man to purpose, they wish him a *Roman Catholick*. *Paulus Piascius* in *Chron. Gestor. in Europa ad A. C. 1595.* relates, that a *Moscovian* Embassy came then to *Rome* to negotiate an Union with the Holy See. It had been proposed in an Assembly of the Clergy, and the *Russians* seemed inclining to it, and chose

chose out of their Body two Prelates, *Hypatius Paciety* of *Wolodimir* and *Brest*, and *Cyrille, Terlecki* of *Luccio*, who were deputed to Pope *Clement VIII.* to establish this Union: These two Prelates, being come to *Rome*, were prevail'd with to make a publick Confession of the *Romish Faith*, upon Presumption, that an Example of so great Weight and Authority would have an influence upon all their Countrymen; but returning home, they found their Mistake; every body condemn'd what they had done, and the whole Clergy seem'd farther than ever from uniting with the Church of *Rome*.

Another *Moscovite*, the Metropolitan of *Kiou*, called *Isidorus*, went to the Council of *Florence*, under the Pontificat of *Eugenius IV.* and of his own head, concluded an Union with the *Latin Church*; but when, at his return, he preached Obedience to the See of *Rome*, he was seized, committed to Prison, and treated in such

such a manner, that it cost him his Life.

The Protestants of the Reformation, either of *Luther* or *Calvin*, have much the Advantage of the *Romanists* in the Esteem of this People; for they are tolerated all over *Moscovy*, and suffered to exercise their Religion, and to set up Schools, which the Papists never could obtain. *Lewis XIII.* King of *France*, in a Treaty of Commerce with the *Moscovites* in the Year 1627. would have procured Liberty for the Popish Religion in their Country, but could not by any means obtain it. And in the Year 1684. the late Emperor having sent the Barons *de Blumenberg* and *Siroffski*, to the Court of the two Czars, *Iwan* and *Peter Alexowiz*, to establish a League offensive with them against the *Turks*, and to regulate some other important Affairs, these Embassadors carried with them two *Jesuits*; and because there were several Catholics in the *Czar's* Service, they obtained that those

two

two *Jesuits* should remain at *Moscow*. But they were soon forced to take to their Heels with all the Speed they could; for the People would not bear the Settlement of any Ecclesiasticks of the *Roman* Communion amongst them. Upon the whole, so great is the Distast they have ever shown to Popery, and so inveterate, that we may justly wonder with *Olearius*, what should move them to chuse *Vladislaus* of *Poland* (a *Roman-Catholick* Prince) for their *Czar* in 1610. except their Heads were distracted with the many Changes and Factions of the preceding Years, and they knew not what they did.

The *Evangelicks* or *Lutherans* have at present three Churches in the *Nova Inasems Kio-Sloboda*, i. e. the district of the *Germans*. It was the present *Czar*, *Peter Alexiowiz*, who granted leave to build the last of those Churches, and gave the Materials for it. They were not formerly suffered to have either Steeples

or

or Bells, but at present both are allowed them.

The *Reformed* also have in that *Sloboda*, or District, a fair Church of Stone, and a School; and the present *Czar* carries himself so obligingly to both Parties, that he will go with the *Bojares*, or Lords of his Court, to visit sometimes the *Lutheran* Churches, and sometimes that of the *Reformed*; a thing which is very surprising to his People.

There is also in the *German Mines*, about eight Leagues from *Moscow*, a Church and a School for both those *Protestants* Communion.

The *Moscovites* hold, that the Christians who come the nearest to them are the *Greeks*, next to them the *Lutherans* and *Reformed*. The *Romanists* are the last in their Esteem; and as to the other *Sects*, they look upon them as *Enthusiasts*.

They do not allow of any Ecclesiastical Sovereignty in the Christian Church; for they believe with the *Protestants*, that Christ is the only

and supreme Head of the Church, and apprehend not any necessity for a visible Head upon Earth, nor any ground for the *Pope's* Pretensions in that matter, but that it is indeed an Usurpation of his own. Therefore they give no other Title to him, than that of *Doctor*, as appears by the Letter of *Basilins* to *Pope Clement*, which is subscribed only thus: *Clementi Papæ, Pastori & Doctori Romanæ Ecclesiæ, &c.* To *Clement Pope, Pastor and Doctor* of the *Roman Church*.

The *Moscovites* look upon the Excommunication pronounced in their Churches as a very solemn thing; 'Tis called in their Language *Obscha*, and is levelled against all *Publick* and *Scandalous Offenders*, with whom none dare to keep Company, nor are they allowed to come within the Doors of any Church, so long as this Censure remains upon them. It is published upon *Holy Thursday*, as it is at *Rome*, against all that are not of their Communion. But those amongst themselves who are under Excommunication

communication, may be absolved when they have confessed their Sins, and given some Signs of a true and sincere Repentance.

They have different Ranks and Orders in their Clergy. The Patriarch is the first, who is obliged to keep his Residence at *Moscow*, the chief City. He was formerly elected by that of *Constantinople*; but at present is chosen by other Prelates, nominated by the *Czar* for that purpose, who meet in the Great Church within the Castle of *Sabor*, and name two or three of the most Eminent for Learning, and good Life, and present them to the Great Duke, who, after some conference with the Prelates, proceeds jointly with them to the Election, except those that are named be all of such Eminency, that they are at a loss, which to make choice of, and then they determine it by Lot, which course they took at the Election of the Patriarch *Nicon*: He was a Prelate of the second Order, and had been named with two other Metropolitans, upon the

Reputation of his good Life; the Lot falling upon him, the rest were discontented, so that they put it to the Lot the *second* time, in which also it fell again to him: But the Ambition of the other Competitors appearing still in their Countenance, the Great Duke was pleased to compliment them so far, as to put it to the Lot the *third* Time, which fell as before, upon the same Person; and all of them then acquiesced in it, as the particular Designation of Providence.

The *Patriarch* is next to the *Czar* in Dignity and Authority; He is Supream Judge of all Ecclesiastical Causes, and governs absolutely in every thing that concerns Religion. His Habit is a long Black Gown, and when he goes abroad, either on Horseback, in his Coach, or a Foot, they always carry before him the Crosier, or a Pastoral Staff, or else he bears it himself. The People, as he passes by, flock about him in Crouds to ask his Blessing, which he gives them on both Sides, by stretching out two of his Fingers. He
has

has under him four *Metropolitanes*, who partly answer the Dignity of *Cardinals* in the Church of *Rome*: The First, is that of *Novogrod*; the Second, of *Rostof*; the Third, of *Casan*; and the Fourth, of *Sarskoi*: Which last must constantly reside at *Moscow*, at the Court of the *Czar*.

The *Archbishops* follow the *Metropolitanes*, and are always chosen from a Monastery. Their Number is Seven: The First, is the Archbishop of *Wologda*; the second, of *Resan*; the Third, of *Susdal*; the Fourth, of *Twer*; the Fifth, of *Tolobeska* in *Siberia*; the Sixth, of *Astracan*; and the Seventh, of *Plescow*.

The *Patriarch*, *Metropolitanes*, *Archbishops*, &c. are not to Marry, but make a Vow of Chastity, for the time they continue in that Dignity. For the Prelates as well as the Priests are allowed here to quit their Orders, whenever they think it convenient.

After these follow other Ecclesiasticks, whom the *Moscovites* call *Popes*. These are of several Sorts;

as *Protopopes*, or *Arch-Priests*, *Popes*, or *Presbyters*, *Deacons*, and the like, who are so numerous, that in *Moscow*, the Residence of the *Czar*, they are computed to be 4000, beside *Monks*. The Priests have no other Learning than reading, writing, and singing in their Churches, and they examine them in nothing else: They are known in the first Place by a little *Cap*, which they must always wear, and which the *Patriarch* (having consecrated) puts upon their Heads. This is looked upon as the most sacred Distinction of their Priesthood, and he who, fighting with a Priest, should make this *Cap* fall off, would be severely punish'd, and obliged to pay a Fine, which they call the *Biteffie*: But if the *Cap* be safe, a Man may cudgel one of that Profession with the same Impunity, as he may another; all that he has to do is only to take off the *Cap*, before he falls to work with him, and when he has sufficiently drubbed him, to be so respectful, as to put it on again. Cases of this Nature hap-

happen very often, by reason of their excessive drinking of strong Beer, *Hydromel*, and *Aqua-vitæ* in the *Cab-bages*, or Publick Houses.

The second thing that distinguishes them from the Laity, is a little Staff forked at the end, which they carry in their Hand, and serves them for a Crosier; they call it *Posock*. The third is a black Cassock; and over that, an upper Garment of the same Colour. They are not bound to say Mass every Day; but only three times in the Week. When any meets a *Priest*, he asks his Blessing, which he freely gives him by making the sign of the Cross upon his Forehead, or Breast, and afterwards Kisses, and takes his leave of him.

Their *Monks*, who are all either of the Order of *Saint Basile*, *Saint Benediç*, or *Saint Nicholas*, are next in Rank to the Priests, and very much abound in *Moscow*; for Indigency, Age, Infirmary, and Domestic Discontent, rather than Devotion, supply their Convents. Their Rules (tho' they oblige themselves,

selves alike by the Three Vows of Chastity, Poverty, and Obedience,) differ very much from the *Romanists*: When any is admitted, he is stripped by the *Abbot* of his secular Garments, and next to his Skin wears a white Flannel Shirt; over which is a long Garment girded with a broad leathern Belt, and above that a Black Gown. Then his Crown is shorn, with an Observation of the *Abbot's* to him at the same time, that *as his Hairs are taken from his Head, so must he be taken from the World*: This done, he anoints his Crown with Oil, puts on his Cowle, and so receives him into the Fraternity. Their Austerity is very great; they eat no Flesh, nor drink Wine, nor *Aqua-vitæ*; they live only upon Salt Fish, Honey, Milk, Cheese, and Pulse, especially Cucumbers, fresh and pickled, which they mince very small, and eat with a Spoon in some of their *Quas*; but when they are out of their Monastries, they dispense with the Rigour of that Law, for they seldom refuse any thing that is offered to

to them. They do not live so retired, but that they appear in great Numbers, both in the Cities, and all over the Country, where they frequently follow the same Employments with the Peasants; some of them also trading in Malt, Hops, and all Sorts of Corn and Cattle.

There are amongst them no *Dominicans*, *Jesuits*, *Franciscans*, *Capuchins*, *Carthusians*, *Carmelites*, or the like. The Habit of the *Russian Monks* is all alike. In Winter they wrap themselves in a large Sheep-Skin, and over that they wear a large Black Mantle, and upon their Heads a Hood of the same Colour. They always carry in their Hands their Rosary, or Beads, but made after another Fashion than those of the *Romanists*. They have in their Monastries *Abbots*, *Priors*, and *Guardians*, whom they call *Archimandrites*, *Igumenes* and *Kilaris*. These *Monks* are so Ignorant, that you can hardly find one of them in ten, that can repeat the *Lord's Prayer* and the *Creed*. The *Nuns* live after the same manner as the *Monks*, being clad as they,

they, with a long Black Garment, except such as are of Quality, who wear a great white Vail upon their Heads.

They have also their *Anchorets* or *Hermites*, who build their Chapels upon high Ways, and live in Woods, subsisting only by the Alms that are given them by Travellers, to whom they return their Prayers for the safety and good Success of their Journey.

They not only permit Priests to Marry, but according to their Doctrine, it is *necessary* that they should Marry *once*, alledging to this purpose that of Saint Paul, 1 *Timothy* 3. 2. that a *Bishop must be the Husband of one Wife*; and so perswaded are they of this Necessity, that they will not ordain a *Batchelour*. Nor is this all their Nicety in the Case: For whosoever designs for Holy Orders must take a *Maid*, and not a *Widow* (much less a Woman of a scandalous Character) for his Wife. And in this Punctilio they are so positive, that if upon the first Night of his Mar-

Marriage, he finds his Wife had been enjoyed by any body else, he must either be divorced from her, or lay aside all Expectations of the Priesthood. When a Priest becomes a *Widower*, he is not to administer the Sacrament any longer. He may be present at the Offices of *Fasterini* and *Wetzeri*, or *Mattins* and *Vespers*, but is not admitted to that of *Obedni*, or the Service performed at Noon, at which time the Communion is received; nor can he give his *Benediction* to Marriages. Those that are not willing to live in that condition, and are weary of a single Life, (for a Priest continuing in his Office cannot Marry twice) take up some other Profession, turn Merchants or Tradesmen, and Marry again; and to do that, they are only to put off their Sacerdotal Habit, and their *Cap*: If they are too old to Marry, they retire to a Convent, and there end their Days. This is the Opinion and Practice of the *Moscovites*, with respect to the Marriage of Priests; and upon this

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Article they charge the *Roman Church* with offending against the Council of *Gangrese* in *Paphlagonia*, (held not long after that of *Nice*, the 4th Canon of that Council anathematizing those who make any difficulty of receiving the Communion from the Hands of a married Priest.

Amongst the *Moscovites* Simony is very common, neither is it practised so much even in *Rome*, or in any other part of the World.

C H A P. III.

Of the Doctrine, Superstition, Festivals, Divine Worship and Morals of the Moscovites.

TH E *Moscovites* confess the Trinity in Unity, according to the *Apostles*, the *Nicene* and *Athanasian* Creeds, acknowledging the first Person to be God the *Father*, Creator of Heaven and Earth.

The

The Second to be *Jesus Christ*, the Eternal Word of God, Co-essential with the Father, and the Holy Ghost; yet true and Perfect *Man*; born of the Virgin *Mary*; the sole Mediator of *Merit*, and the only Foundation of our Eternal Happiness; that he was sent into the World by the Father; that he voluntarily suffered Death for us upon the Cross; and raised himself again the Third Day by his own Power; that having conversed with his Disciples upon Earth Forty Days after his Resurrection, he ascended into Heaven, commanding his Apostles to preach the Gospel; that he will be ever with his Church to the End of the World; and lastly, that he will then descend again with Glory to judge both the Quick and the Dead.

The Third Person they acknowledge to be the *Holy Ghost*, and that with the Father and the Son he is eternally and truly God; But (with the *Greek Church*) they will have him to proceed only from the *Father*, and not from the *Son*; charging the
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other Christians with having added the Words (*Filioq;*) in the *Nicene Creed*, to authorize their own Opinion.

Those *Greeks* that were at the Council of *Florence* held under Pope *Eugenius 4th*, 1439. (and amongst them the *Russian Metropolitan Isoderus*, who, as we observed before, preached Obedience to the See of *Rome*) were forced at length, by strong and convincing Reasons given them, to confess that the Holy Ghost proceeds from the Father by the Son; but the *Moscovites* continue to be of another mind.

They acknowledge the Holy Scriptures to be the proper Rule of Faith, but not alone; for they join with it the Seven first *oecumenical*, or General Councils of the *Greeks*, as also the Fathers in that Language; but especially the Works of *Basil the Great*, *Gregory*, *Nazianzene*, *Chrysostome*, and *Ephraim Syrus*; to which last they tell us, an *Angel* presented a Book writ in Letters of Gold, and that the Instructions he received from that

that Book, were the Fountain of what himself in his own Writings has deliver'd to Posterity. As to the other Councils held since those first Seven, they reject them all, as unorthodox. They receive also the Writings of their Famous Dr. *Nicholas Sudatworiz* (whose Festival they keep twice every Year) with no less Veneration than the seven Occumenical Councils; and approve the *Apostolical*, *Nicene*, and *Athanasian* Creeds. So that in matters of Religion, they maintain their Opinions; 1st, by the Scripture; 2^{dly}, by the first Seven Councils; and 3^{dly}, by the *Greek Fathers*; from which they will not suffer any to recede. *Vid. Job. Fabricii Epist. ad Ferd. Hiss. Principem.*

They absolutely reject the Ten Commandments, retaining only the Substance of them in these two, *Thou shalt love the Lord thy God with all thy Heart, with all thy Mind, with all thy Soul, and with all thy Strength, and thy Neighbour as thy self; be-* cause

cause the *Mosaic* Law is abrogated by the Death of Christ.

They believe but one God, and pay a profound Veneration to the Holy Trinity. But they call upon Saints departed, and have a great Respect for their Images; they invoke also the Virgin *Mary*, as *Mediatrix* of Intercession, by whose means God will be reconciled to us.

* “ *Basilides* writes, that She ought
“ to be worshipped, as the Mother
“ of God; and that *as a Mother*,
“ She has a great Authority over her
“ Son; that She reforms our Errors,
“ helps our Infirmities, and prays
“ for, and protects the whole Chri-
“ stian Church.

They pretend also to have her Picture drawn by Saint *Luke*, and that She commanded it should be kept in the City of *Moscow* with these words, *My Grace and Virtues be with this Image*. For this reason *Basilides* calls her the blessed Queen of Heaven, and enjoins that a parti-

* Ch. 13. Resp.

cular

cular care be taken to preserve that Image; *So long as this, saith he, is kept in the City of our Residence, our Religion will never be disturbed.* I shall not here examine, whether Saint Luke was a Painter or not, or whether he ever was in *Moscow*; but (leaving the Story to shift for its own Credit,) the *Moscovites* steadfastly believe, that whatever has been published concerning this Image is true, and if any one should be so hardy as to contradict it in the least, they would tear out his Tongue, and burn him alive.

They do not only pay a civil Respect to the *Prophets, Apostles, Holy Fathers, Martyrs*, and other *Saints*, and fall down before their *Relicks*, but consider them as *Co-operating Agents* both for their Preservation here, and their Eternal Happiness hereafter.

At *Moscow*, there is a particular *Market-place for Images*, where nothing else is Sold. They call that sort of Commerce *Bartering*, or *exchanging* without Money, from a Notion

tion they have, that the Names of *buying* and *selling* carry not respect enough in them for sacred things. Amongst all the Saints, they honour particularly *Nicholas* of *Bari*, and pay him a Respect not very much short of Adoration. They mightily extol his Miracles, build Churches to his Honour, and look upon him as the Patron and Protector of their Country.

They will have it that Saint *Damascene* taught them the Reverence they shew to Images, and do not think there is any thing of Idolatry in it; pretending a great deal of difference between the Idols of the Heathens erected in Honour of *Diana*, *Apollo*, *Jupiter*, &c. and the painted Images they make to honour the Saints in Heaven: The former they own are to be disclaimed with horror, but the latter to be honoured and respected.

They go not out in the Morning, till they have *prayed*, and also paid their Devotion to their Household Saints; and when they are abroad, they

they will turn their Face towards a Church, and repeat their Prayers, and then they proceed upon their Business. When they come into a House, or Chamber, they neither Salute any body, nor speak a word, tho' there be Twenty *Knez*, or Princes of the Country, or other Persons of Quality, till they have fix'd their Eyes on the Image of the Saint they look for; and if they find it not, they will say, *Nimate Pog*, i. e. *Have you no Saint?* and as soon as they perceive him, they make their *Poclou*, i. e. they bow three Times with their Heads, as often beating their Breasts, and every time pronouncing, *Gospody Pomilui*, i. e. *Lord have Mercy on me!* and then turn to the Company, and Salute them; with a *Schalom*, that is, *Peace be with you*; after this, they are ready for Business and Conversation.

They used to oblige Strangers to have some of these Images in their Houses, that their *Moscovian* Servants might be put in mind thereby of
their

their Devotions; but at present they do not suffer it, lest they should be *profaned* by them: Insomuch that it is reported, that *Charles du Moulin*, a *French-Man*, having bought a Stone House, he that sold it, scraped the Wall, where an Image had been painted, and carried away the Dust of it. They will not permit any Stranger to touch them, nor lie in Bed with his Feet towards them; and some are at the Charge of incense to purifie them, when the Stranger is gone.

The first thing they teach their Children, is to make their Reverences to those Images, as we teach ours the Lord's Prayer, and the Creed. *Olearius* saith, " That when he was
 " at *Ladoga*, he lodged at a Woman's
 " House, who would not give her
 " Child (who could hardly speak)
 " his Breakfast, till he had made
 " nine Bows before the Saint; and
 " as often (as well as he could pronounce it) said *his Gospody*.

They have got the impertinent and senceless Vanity of the Papists,
 to

to attribute *Miracles* to their Images, and know how to make their Advantage of this Superstition, and either set abroad the Report of such Miracles, or observe such things in them as oblige the People to extraordinary Devotions, and these must always be attended with extraordinary Offerings to the great Benefit of the Priesthood. The City of *Archangel* furnishes us with a good Example to this purpose, of two Priests there, who having got a considerable Sum of Money together by their Impostures, fell out at the parting of it; and upbraided one another with their Cheats so loudly, that the Fraud was discovered, and each had a good Whipping for his Pains. These Juglers put the People into continual Frights, and possess them with so strange a Veneration of their Images, that in their greatest Dangers their Recourse is only to them. *Jacob de la Garde*, General of the *Swedish* Army, having in the Year 1610 taken *Novogrod*, some part of it was set

on Fire, and one of the Inhabitants seeing his House all in a Flame, presented thereto an Image of Saint *Nicholas*, entreating it to stay the Progress of the furious Element, which was ready to ruine him. But perceiving the Fire went on still, he flung his Image into it, bidding it help *it self*, since it would not help *him*.

It happened in the Year 1643, that an old Image began to change Colour, and to turn a little Reddish: This was not only cry'd up for a Miracle, but looked upon withall as an ill Omen, either to the Prince or People. The Great Duke and the Patriarch being frightened thereat: Orders had been sent out for an extraordinary Fast-Day and Publick Prayers to be made all over the Kingdom, if the Painters who were sent for to give their Opinion in this Affair, had not assured them that there was nothing Ominous in the Matter, but that Time having consumed and eaten out the Paint, had only discovered the first

Colour of the Wood, which was Red.

When the Wood of their Images comes to rot, they throw it into the River, that the Current may carry it off, or else with a great deal of Ceremony they bury it in some Garden, or Church-Yard.

They will not be lewd with a Woman till they have taken off the little Cross, which was hung about her Neck, when she was christened; nor in the presence of an Image, till they have covered it.

Amongst others of their Saints, that work Miracles, they have two of a later Date; the Name of the first was *Sudatworets Philip*, a Metropolitan; he lived in the Reign of the Famous Tyrant *John Basilovites*, to whom he made constant Remonstrances of his Wicked Life and Cruelties, till the Great Duke, not able any longer to endure his Reproofs, caused him to be Slain by one of his Servants: Upon this Account he passes for a Martyr, and has

has been in great Veneration for the Miracles attributed to him at *Archangel*; near which he was buried, in the Isle of *Solafska*, in the *White Sea*: But was translated since to the City of *Moscow*, and deposited in the Great Church of the Castle; where for some time the Corps maintained its Reputation, by healing the *Dumb*, the *Deaf*, the *Blind*, and such as were troubled with *Agues* and *Palsies*: Of late Years, however, it seems the Saint is weary of Miracles, tho' they still affirm that his Body remains entire to this Day; which cannot easily be disproved, since it is forbidden, upon Pain of Death, to lift up the Cloth that covers it.

The Second (and the greater of the two for Miracles) is one *Sergius*, who was once a Soldier, but the Crimes and Disorders committed in his Youth, so touched his Conscience, that he forsook the World, turned *Hermite*, and afterwards quitting that Solitary kind of Life, betook himself to the Monastery of *Troit-*

za, which from his Name, ever since his Burial there, has been called *Zergeofski Troitza*, where he was presently chosen *Igumene*, or *Abbot*, and died there with his Disciple *Nicon*, A. D. 1563. This *Sergius* having wrought, as they say, many Miracles, was canonized, and they pretend to have his Head intire to this Day; and that when the *Poles* besieged that Monastery, (if we may rely upon what they say) it was the Head of *Sergius* only that forced them back in the midst of their Assaults, and made them turn their Arms against themselves. But of this Event there is nothing to be found in the Histories of that time, which speak only of one Siege of *Troitza*, under *John Sapieha*, a *Polish* General, who was indeed forced to raise it, not upon the vigorous Resistance of the *Monks*, or by the Assistance of *Sergius*, but of the *Swedish* Army, which came to the Relief of the *Moscovites*. The *Great Duke* goes thither generally twice a Year in Pilgrimage: When he comes within half a League

50 *Of the Doctrine, &c.*
of the Place, he alights from his
Horse, and walks all the rest of the
Way. Having perform'd his Devo-
tion, he spends some Days in Hunt-
ing; during which time, the *Abbot*
entertains him, and his whole Re-
tinue. This Monastery, by the Ad-
vantage of liberal Superstitions, is
one of the Richest, as well as the
most Beautiful in all *Moscow*, and
maintains a great Number of
Monks.

There are several other Shrines
to which they go in Pilgrimage:
As to our Lady of *Casan*; and to
Chutina, about Eight Miles distant
from *Novograd*, to the Sepulchre of
one of their Saints called *Werlam*;
who being born at *Novograd*, was
buried near the said Monastery of
Chutina. You may find in *Mos-
cow*, abundance that have been ca-
nonized, upon the Credit of their
Miracles, and great Multitudes of
People wait on them in Procession,
every Year, or at their particular
Churches: But their Devotion is
attended with very unsuitable Cir-
cumstances;

cumstances; for the Pilgrims are generally guilty of great Excesses by the Way, and plunge themselves into all manner of Vices, as *Luxury, Wine, and Women*, and often commit *Murthers*, and several other Extravagancies of that Nature.

When they pray, they often beat their Breasts, and make the Sign of the Cross; which last they do by touching their Foreheads, Breasts, right and left Shoulders with three Fingers of the right Hand; by the three Fingers they intend to signify the *Trinity*, and by their putting them to their Foreheads, *Christ's Ascension into Heaven*; by touching the Breast, that there the good *Seed of the Word of God* remains, and that God ought to be honoured, and loved with all our Hearts; and by touching both Shoulders, they pretend to put themselves in Mind of the *Resurrection* and the *Day of Judgment*, when God shall place the Righteous on his right, and the Wicked on his left Hand.

'Tis now some Years ago, since the Patriarch so regulated the Sign of the Cross, that the Laity, and those who are not in Priests Orders, dare not make it with any more than *two* Fingers; and not as formerly with *three*. When this reform began, the *Moscovites* would not submit to it; alledging for their Reason, that as the holy Trinity consists in three Persons, they ought also, according to their antient Custom, to make the Sign of the Cross with three Fingers. The Patriarch being thus opposed, desired the *Czar* to send for the Arch-Patriarch of *Constantinople* to come to *Moscow* with two other Patriarchs, where they held a Council, and decreed that the People should make it with only *two* Fingers, and resolved to oblige them by force to observe that Decree; insomuch that all who refused to obey that Council, were put to Death, and suffered with a great deal of Constancy, under the Notion of Martyrdom. But notwithstanding this Prohibition, the *Moscovites* make

make it yet in private with three Fingers.

There is abundance of Superstition amongst them, and to add something further of it by the Way, you must know, that the Honour given to Serpents, is as much in use amongst *them*, as amongst the *Samogedes*. So that when any accident happens in their Family, they attribute it to their Neglect in not serving the Domestick Snakes, (which are found in *Russia* in great quantities,) or in not regaling them with some nicer Bit than Ordinary; and this is a Warning to them for the Future to be very particularly careful, that the Snakes be well kept.

Olearius, whom we have mentioned before, saith, " That being at Anchor near the Mountain *Saccobi*,
" two great Red Snakes got by the
" Cables into the Ship. As soon
" as the *Moscovites* perceived them,
" they prayed those that were in
" her not to kill them, but to give
" them somewhat to Eat, as being

“ a Sort of Innocent Beasts, sent by
 “ Saint *Nicholas* to bring a fair Wind,
 “ and comfort them in their
 “ Voyage.

They have a profound Respect for the Name of God, and never pronounce it without Appearances of great Devotion. But think it no Sin to Swear falsely to the Prejudice of their Enemy, and particularly of a *Roman Catholick*. Otherwise they hold that an Oath is a very sacred thing, and will not be easily persuaded to take one in a Court of Justice; because, tho' a Man Swears nothing but the Truth at such a Time, yet he is ill looked upon for it, and is not admitted to the Communion for three Years: But if convicted of *Perjury*, he is severely punished; being first cruelly Whipt, he is banished to *Syberia*, and condemned to hunt Sables all his Life. Notwithstanding all this, they absurdly make no Conscience of common Swearing in their Conversation, and have always in their Mouths their *Po Christum*, (by Christ) making

making the *Sign of the Cross* at the same time: An apt Signification enough, how grossly they crucify Christ afresh by their Prophaneness.

When a Man is Sick, and finds himself past Recovery, 'tis a frequent Practice for him to make a Monastick Vow, and oblige himself to it by Oath; he Shaves his Head, receives the extream Uction, and puts on a *Monk's Habit*; when he hath it on, in compliance with the vulgar Custom, he must keep it eight Days (or so long as he shall live, if short of that time) without taking Physick, or any Nourishment whatsoever; and by that he expects to be substantially transformed into an Angel. If the Sick Man recovers, (and 'twere a wonder if he should, after such a Discipline) he must not break his Vow, but on the contrary, is obliged to leave his Wife and Children, and to betake himself to a Monastery.

They

They observe the *Lord's Day*, or *Sunday*; but when Divine Service is over, the Persons of Quality spend the rest of the Day in Lewdness, and the Common People are bound to Work, and even the principal Burghers and Tradesmen return to their Employments, supposing it *better to do so, then to consume it in Drinking and Gaming*, not considering that it is better still to employ it in *Religion*.

They are obliged to keep their Festivals of *Christmass*, *Easter*, and *Whitsunday*, with the utmost Devotion, and none is permitted to work upon *those Days*.

They have several other Festivals, but their most Solemn are these already mentioned. The first is *New-Years Day*, which, according to their Account, is the first of *September*, O. S. and is celebrated at *Moscow* in the following manner. In the midst of the Castle *Kremelin*, where the *Czar* keeps his Residence, they set up a Scaffold very finely gilt, whereon they erect a magnificent Ca-

Canopy, under which sits the Czar most richly habited, and adorned with Jewels; round about the Place is a prodigious Croud of People, but kept at a convenient Distance, by a strong Detachment of *Strelitz's*, or his Majesty's *Guards du Corps*; betwixt that Guard, and the Foot of the Scaffold, is a great Circle, where, on the right Hand, sit the *Bojares* and great *Lords* of the Court; on the left, the *German* Officers and Merchants, who are always invited to it. Thus the People being got together, the Patriarch mounts the Scaffold, attended by a Young Boy bearing a Censer. The Patriarch, who holds in his Hand a Golden Cross, set with Jewels of extraordinary Value, Kisses the Czar, and afterwards gives him the Cross to Kiss, sprinkles holy Water upon him, and all the Company, and in the first Place wishes his Majesty a long and happy Reign, and then to all the rest a happy New-Year, God's Blessing, and his Spiritual and Temporal Graces; after that they cry

out, *Antin, Antin*. The Ceremony being over, the Czar orders, first the *Bojares*, and the great Ministers, and then the Foreigners, to be asked in general how their Affairs succeed, and if they are in perfect Health; and this goes amongst them for a mighty Favour, and a sensible Testimony of the Goodness of the Czar.

The whole is concluded with Ringing of Bells all over the City, the Czar returning to the Castle, and others to their own Houses to make Merry.

The Second Festival, is the 8th of September, which they call, *Prasnick rosoftua prizista bogorodice*, that is, The Feast of the Nativity of the blessed Mother of God.

The Third, is the 14th of the same Month, called *Prasnick Uzemirna wos/dui senia*, the Exaltation of the Cross.

The Fourth, is the 1st of October, which is kept with great Solemnity. The Czar attended with the *Bojares*, and Officers of his Court; and the Patriarch accompanied by some Metropolitans,

expositors, and many of their Priests, carrying Books and Crosses in their Hands, go in Procession to the Church of the *Blessed Trinity*. But before they come to it, there is on the right Hand a Theatre erected for the Purpose, and rail'd in. The *Great Duke* and the *Patriarch* (without admitting any Body else) being got within it, the *Patriarch* presents his Majesty a certain Image painted upon Past-board, which folds like a Book, and is enriched with Silver at the four Corners; to this the *Czar* makes a very low Bow, and touches it with his Forehead, the Priests in the mean while uttering over certain Prayers appointed for that Solemnity. This being over, the *Patriarch* presents him a Golden Cross, set with Diamonds of about a Foot in Length, with which (after his Majesty has kissed it) the *Patriarch* touches his Forehead and Temples; and then they go to Church, where the Service is performed, and the Solemnity ended for that Day.

The

out, *Amin, Amin.* The Ceremony being over, the Czar orders, first the *Bojares*, and the great Ministers, and then the Foreigners, to be asked in general how their Affairs succeed, and if they are in perfect Health; and this goes amongst them for a mighty Favour, and a sensible Testimony of the Goodness of the Czar.

The whole is concluded with Ringing of Bells all over the City, the Czar returning to the Castle, and others to their own Houses to make Merry.

The Second Festival, is the 8th of September, which they call, *Prasnick rosoftua priziste bogorodice*, that is, *The Feast of the Nativity of the blessed Mother of God.*

The Third, is the 14th of the same Month, called *Prasnick Uzemirna wo/dui senia*, the Exaltation of the Cross.

The Fourth, is the 1st of October, which is kept with great Solemnity. The Czar attended with the *Bojares*, and Officers of his Court; and the Patriarch accompanied by some *Metropolitans*,

exaplitans, and many of their *Briests*, carrying Books and Crosses in their Hands, go in Procession to the Church of the *Blessed Trinity*. But before they come to it, there is on the right Hand a Theatre erected for the Purpose, and rail'd in. The *Great Duke* and the *Patriarch* (without admitting any Body else) being got within it, the *Patriarch* presents his Majesty a certain Image painted upon Past-board, which folds like a Book, and is enriched with Silver at the four Corners; to this the *Czar* makes a very low Bow, and touches it with his Forehead, the Priests in the meanwhile uttering over certain Prayers appointed for that Solemnity. This being over, the *Patriarch* presents him a Golden Cross, set with Diamonds of about a Foot in Length, with which (after his Majesty has kissed it) the *Patriarch* touches his Forehead and Temples; and then they go to Church, where the Service is performed, and the Solemnity ended for that Day.

The

The *Fifth*, is the 21st of *November*, *Vedenia Priziste Bogoredice*, The Oblation of the blessed *Virgin Mary*.

The *Sixth*, is the 25th of *December*, *Rosostua Christoſa*, The *Nativity* of our Lord, or *Christmas*.

The *Seventh*, is the 6th of *January*, *Boje Javiena*, or *Chreschenia*, The *Epiphany*. On that Day they consecrate their Water in *Moscow*; Which is performed thus.

In the Middle of the River *Jausa*, which runs thro' *Moscow*, they erect a great Building, where are several Histories of the Bible painted, and particularly the Baptism of our blessed Saviour by *John the Baptist* in *Jordan*. The *Czar* being come to the Place, sits upon a Chair of State prepared for him. Then comes the *Patriarch* thither in Procession. 1st, Two *Popes* go before him; one of which bears a fine Gold Cross, whereon is represented the Four *Evangelists*, and the other a Picture of the Baptism of Christ in *Jordan*, covered with a little Silk Cloth, white and very fine. The *Patriarch* in
his

his Pontifical Habit follows the two Popes, carries in each Hand a Cross, and Sings together with a little Boy, who comes after him bearing a Book. He is followed by several Persons of Quality and Ecclesiasticks, and they by the common People, with Women and Children, every one of them carrying a lighted Wax Candle; next to all these, comes the Sexton with a white Taper lighted, consisting of many small Wax Candles twisted together; and if the River be Frozen at that time, they make a great hole in the Sea. The *Patriarch*, and all the Procession being come thither, they read and sing for half an Hour, and then he takes the burning Taper from the Sexton, and throws it into the Water, at the same time every one of the Company puts out his, and the *Patriarch* dips the Cross which he has in his Hand three times into the River, then causes some of it to be drawn, and put into a Basin. This first Water is looked upon as the Holiest, and is kept for the *Czar*, that he may use it in

the greatest Extremities. The Ceremony being over, all the People run in great Companies to draw of that Water so bless'd by the Patriarch, (which they generally keep all the Year,) and others to dip their young Children in it, without any regard to the Cold. Many aged People bath themselves there, believing that every part of their Body is sanctified thereby. In fine, the *Moscovites* make their Horses, Oxen, Cows, and other Cattle, drink of it, being, according to their Opinion, not only more Holy, but more wholesome after such a Blessing. After this they return to the Church to receive the Patriarch's Benediction themselves: But make such a confused Noise there, that it's hardly possible to hear one another speak. This Consecration is not only performed in the City of *Moscow*, but all over *Moscow*.

Next to the Feast of *Epiphany*, comes the *Seventh*, which is kept upon the second Day of *February*, called, *Stretenia Gospoda Boga*, or *Candlemass-day*.

The

The Eighth, is the 25th of March,
Blaga rvescenia *Prizist* *Bogonedice*,
 or, The Annunciation of our Lady.

The Ninth, is Palm-Sunday, which
 they call *Werbna Woseresshenia*; upon
 which Day they celebrate the en-
 trance of Christ into Jerusalem upon
 an Ass, in the following manner.

The Great Duke having been at
 Divine Service in the Church of
 Jerusalem, a Crowd of People come
 before the Castle of *Kremelin*, to
 wait upon the Procession, which Issues
 thence in the following Order: First,
 A very large Chariot, like a Pageant,
 drawn with Six Horses, but low; in
 which place a Tree, whereupon is
 hung abundance of all kinds of Fruit;
 four little Boys with Surplices riding
 in the same Chariot, and Singing
Hosannah. Next follow many Priests
 in their Surplices, and other Orna-
 ments made use of when they say
 Mass. These Priests carry Crosses,
 Banners, and Images upon long
 Poles; some of them Sing, and others
 cense the People. After these come
 the *Knez*, or Princes, the *Bojars*,
 and

and the chief Lords, who go two a Breast, having most of them Palm Branches in their Hands; and immediately after comes the *Czar*, most magnificently cloathed with a crowned Bonnet upon his Head (supported by two *Bojares* or principal Counsellors of State, very splendid also in their Dress) himself leading, by a Bridle of three or four Yards long, the *Patriarch's* Horse, covered with a fine White Linen Cloth; and this is designed to represent an Ass. The *Patriarch* in his Pontifical Habit rides on him, wearing on his Head a round White Sattin Cap, adorned with rich Pearls, and in his right Hand a Cross of Diamonds, with which he gives his Blessing to the People, who receive it with the greatest Reverence, bowing their Heads to the Ground, and incessantly making the Sign of the Cross. About and behind him are the *Metropolitans*, *Archbishops*, and other Priests; whereof some carry Books, and others Censers. The whole Procession is closed by the chief Gosses,

Gosses, or Merchants, and the common People. As they pass along, there are a great Number of Boys placed on both Sides, for the most part clad in Red, who put off their Garments, and spread them along the Way; others have pieces of Cloth about an Ell Square of all Colours, which they throw upon the Ground for the *Czar* and *Patriarch* to pass over. Thus they march to the above-mention'd Church, where having stayed above half an hour, they return in the same Order, till they come to a certain Square, where the *Patriarch*, presenting the *Great Duke* and some of the *Bojares* with Palm Branches, takes off the *Czar's* Cap, and having laid it upon a Silver Plate, presents his Diamond-Cross to him to Kiss. This being done with a most profound Reverence by the *Czar*, the *Patriarch* waves it on high, all round about, first towards those upon the Square, who also receive this Blessing with a mighty Devotion; and then to all the People, who at the same time

time prostrate themselves on the Ground, especially the Czar's Guards that attend there, and upon this Occasion, appear particularly Zealous. They conclude with some Hymns, which having lengthened the whole Devotion to an Hour, the Procession marches from thence back to the Church. The Patriarch, as an acknowledgement of the Honour received from his Czarish Majesty, in leading his Horse, presents him with 400 Rubbel (*i. e.* 400 Crowns.) But the Czar would be understood to perform it out of a Principle of Humility, to the Honour of Jesus Christ, and in Memory of his Triumphant Entrance into Jerusalem.

This Festival is observed all over *Moscow*; the *Metropolitans* and the Priests representing the Patriarch, and the *Weiwodes*, or Governours, the Great Duke.

The Tenth, is one of their most considerable, called *Welikoiden*, or *Wosreschenia Christova*, the Resurrection of Christ, or Easter-Day. The *Moscovites* celebrate this with abundance

dance of Ceremonies, and great rejoicings, as well in remembrance of our Lord's Resurrection, as that it puts a Period to their *Lent*. Their rejoicings continue Fifteen Days; during which they Feast one another with great variety of good Cheer, and make themselves full amends for the Mortifications of *Lent*; they ply the Drinking Houses so warmly, that they are every where filled with People of all Sorts, Men and Women, Ecclesiasticks and Laicks, and the Streets are hardly passable at Night, for the Drunken Crowds that are reeling thro' them homewards. At that time every body has free Accession to the *Czar*, is allowed to kiss his Hand, and as a Testimony of his Favour, receives a Red or Crimson Egg. There are Stalls in abundance, where Eggs of all Colours are to be sold, which not only Persons of Quality, but the common People, send by way of *Present* one to another, for a Fortnight together after *Easter*; and during this time, when they meet, they always kiss each other

other with this Salutation, *Christos vos Chrest*, i. e. *Christ is risen*, which the other returns, *Vostin vos Chrest*; *He is risen indeed*: He that Salutes first, is obliged to present the other with an Egg. No Person, of what Condition, Sex, or other Quality soever, dare refuse these Kisses, or the Eggs that go along with them.

The Czar is wont also upon *Easter-day*, betimes in the Morning, to visit the Prisoners, and to order every one an Egg, and a piece of Sheep-Skin, exhorting them to rejoice, since *Christ died for their Sins, and rose again*.

The *Eleventh Festival*, is the *Ascension of Christ*, called *Wosneshenia Christova*: And the *Twelfth*, is *Schie-tuie Swetaza Duean*; *Pentecost*, or the *Descent of the Holy Ghost*.

The *Thirteenth*, is the *6th of August*; *Preobroshena Gospodo Christova*, the *Transfiguration of Christ upon the Mountain*.

Their *Fourteenth*, is upon the *15th of August*; which they call, *Uspenia*

Pri-

Priziste Bojorodice, The Assumption of Mary the Mother of God.

They celebrate the Feast of the *Trinity*, the 25th Day after *Pentecost*; and that of all *Saints*, upon the *Sunday* following.

All the Festivals abovementioned, the *Moscovites* are obliged to keep with a great deal of Devotion; but for those of *Saint John Baptist*, *Saint Michael*, the *Apostles*, *Martyrs*, and other *Saints*, they are at Liberty to observe them, or not; except the *Clergy*, who are bound to say the Offices of those Days.

On every *Sunday*, and upon great Festivals, they go thrice to Church, first in the Morning before Day to Mattens, which they call *Fasterini*; at Noon, to *Obedni*; and in the Evening, to *Vetzeri*, or *Vespres*. When *Vetzeri* has rung, every body goes home; because, after it begins to be dark, it is not safe to walk abroad upon holy Days. Their excessive drinking of *Aqua vite* at such times excites them to Debauchery, Robbing, Murthers, and the like Extravagancies,

vagancies, insomuch that there is scarce one Festival, but some Mischief is done in the Night; and tho' the Czar has from time to time suppressed great Numbers of publick Houses, and prohibited others to be opened, but at certain times; yet he cannot hinder them from being frequented upon *Sundays* and *Holy-Days*.

They allow no Preaching in their Churches, as I said before; their whole Service consisting in the reading with a loud Voice some parts of the holy Scripture, as the *Psalms of David*, and the *Gospels*, and sometimes some of the *Homilies of Saint Chrysostome*, and also *Saint Athanasius's Creed*, without any Explication. They add certain Prayers, or rather Anthems, which are sung much after the same manner as the *Antiphonas* in *Cathedrals*.

The general Morning Anthems are, *Deliver me, O Lord, of thy abundant Mercy: For thy Mercy's Sake, cleanse me from my Sins; O Lord, my Saviour.*

At

At Noon, this Anthem amongst others is in use: *We trust in Christ our Saviour; and our Hope is in him: Halleluja; Halleluja.*

That for the *Vespres* is; *Lord, hear my Prayer; hear me when I call; and let my Cry come unto Thee.*

At the end of every Prayer, the People repeat three times, (making every time the Sign of the Cross) their *Gospodi Pomilui*; or, *Lord, have Mercy upon me!*

After the reading of *David's Psalms*, the Gospels, and some Portion out of the Fathers, they say Mass. The Priest approaching the Altar, attended by the Clerk, first *prays*, then saith the Office according to the Liturgy of *Saint Basil the Great*; after that he takes the Cup, pours into it Red Wine (mixing it with warm Water) into which having broke some leavened Bread, he puts several pieces into the Wine, and consecrates them, reading certain Prayers for almost half an Hour; which being ended, he takes out of the Cup part of the Bread and Wine together with

with a Spoon, and communicates alone; but if any Sick Child be brought to the Church to receive the Communion, he gives it. They are always uncovered in the Church, even the Great Duke himself, and the People *Stand* all the Service time, only the Priests have their *Skuffia*, or Caps, on which were given them at Consecration. The chief part of the Peoples Devotion consists in this Mass, and when it is Sung, they light many Wax Candles, cense and kiss their Images, with other the like Superstitions.

The *Moscovites* have a profound Veneration for their supream Magistrate the *Czar*; believing, as an Article of Faith, that his Will is the Will of God, and when they *doubt* of any thing, 'tis a Proverb amongst them, *God and our Czar knows it*. They call him the *Chamberlain of Almighty God*, and the *Executor of his Word*; and whatsoever he approves in matters of Faith, is received without disputing.

The *Knez*, or Princes of the Country, are such perfect Slaves to him, that none of them, even those of the highest Quality, the most wealthy and powerful amongst them, dare receive the meanest Officer, who brings him Orders from the Czar, without *Prostration*. Those Orders being revered as the Commands of God himself, they dare not disobey upon any pretence whatever, tho' Life its self lie at Stake. If when they are in the presence of the Great Duke, he frowns upon them, and shews them any mark of his Displeasure, they immediately cry out, *Long live his Czarish Majesty, here is my Head, do with it what you please*: But when they have been favourably received, they boast they have seen *the bright Eyes of the Czar*.

The *Moscovites* confess indeed that there is an obedience due to *Parents*, and to those that are *in the Place of Parents*; but it is a Duty very ill observed; nothing being more common than for their Children to insult them,

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and

and the ill Language that mutually passeth betwixt them, is too gross and rude to be related.

They punish Murther with Death. The guilty Person is kept Six Weeks in a very close Prison with only Bread and Water; after which he receives the Communion, and has his Head cut off. They seldom Fight, but with their Fists, or little Switches; and the Height of their Rage is kicking, as heartily as they can, upon the Belly, or about the Sides; and because Duels are strictly forbidden them, they make use of *Treachery* and *Contrivance* to dispatch their Enemies.

The Great Lords, *Knez* and *Bejares* often fight on Horseback with their Whips, and tear one another barbarously, (this being the shortest way with them of deciding Differences,) which if the *Czar* comes to hear of, they are sure to be disgraced; But they were never known to Fight with Pistol, Sword, and Cimeter, as they do in other Nations.

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The most disorderly Lewdness is suffered among them; and tho' their Laws are against it, Adultery is very common: for their Notion is, that it is not Adultery for a Man to lie with his Neighbour's Wife, except he takes her from her Husband to live with him; and if he do so, he is Whipt severely, kept several Years in Prison, and after sent to *Siberia*. The Adulteress is shut up in a Nunnery, where she receives the Discipline, and 'tis at the Choice of her Husband to marry another, or to take her again, except she be actually shaved, and in that Case she never comes out. An Example of this we have in the Person of a *Polander*, who embracing the *Greek* Religion to marry a beautiful *Russian* Lady, took a Journey into *Poland*, where he stayed above a Year; the young Lady in her Husband's absence was got with Child, and fearing his Displeasure, retired into a Monastery, and was shaved. The Husband did all he could to get her out again, promising to pardon her

Offence, and never to reproach her with it: The Woman was willing to come out, but could not be permitted, that being accounted such an heinous Sin amongst them, as is not to be forgiven either in this World, or the next. Those that are weary of their Wives, often make use of this pretence, accuse them of Adultery, and suborn false Witnesses, upon whose Depositions they are condemned without being heard; religious Women are sent to their Lodgings, who put them on their Habit, Shave them, and carry them away by force into the Monastery; and if they suffer the Razour to come upon their Heads, they must continue there for ever.

They do not hold Fornication to be any great Sin, and seldom punish Courtesans, yet they will not allow of publick Stews. Sodomie is as much in use with them, as with the Persians; and the Reason of that is nothing but Idleness, and Drunkenness, in which they exceed most other Nations.

Their

Their Wives have no freedom at all, even those of Quality are always kept at home, and so are their young Women too. If they suffer any Man that is not of the Family to see them, they certainly lose their Reputation. The Women meddle with nothing of Housewifry, but live idle, (I speak of those who are above the Vulgar) their *Goloppes*, or Servants, doing every thing for them that is to be done. If they trouble themselves with any Employment, 'tis sowing or embroidering Handkerchiefs of little Taffeta, or Cloth, or making little Purses, or the like Trifles; diverting themselves with their Maids, of whom they keep a great Number.

Whatever is kill'd by any Woman, is looked upon by the *Moscovites* as unclean; so strong a fancy they have against it, that if the Husband, or a Man Servant be from Home, and the Wife be left to dress a Hen, or any other Fowl, she dares not kill it, but stays at the Door

with her Fowl, and a Knife in her Hand, and the first Man that passes by, she calls, and desires to do it for her.

It is no small Satisfaction to the Ladies, when upon certain Festivals, as particularly those of Saint *Peter* and Saint *Paul*, they obtain Liberty of their Husbands and Parents to walk in the Fields, where they entertain themselves with childish Diversions, tossing upon Planks or Boards laid over Blocks of Wood, swinging upon Branches of Trees, and the like. Nay, in some Villages, there are publick swinging Places so contrived, as that three or four may enjoy that noble Recreation at the same time; nor are they ashamed to practise this in the open Streets, giving two pence, or three pence to little Boys who keep Swings for that purpose; in which Diversion their Husbands are very glad to humour, and assist them, that they may not take a Fancy to worse.

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As for Theft, it is severely punished in *Moscow*, but not with Death, how notorious soever the Robbery be. If the Thief has stolen to the Value of Ten Shillings, he is condemned to the *Bartoki*; that is, he puts off his Cloaths, and having only his Shirt on, he layes himself down upon the Ground on his Belly, and then two Men sit themselves acroſs upon him, one upon his Neck, the other upon his Feet, having each of them a little Wand, or Switch in his Hand, with which they Whip him upon the Back: But if he be a *common* Pilferer, they lash him so severely, that he is forced to keep his Bed a great while. If the Theft be considerable, but the first Offence, and he cannot make Restitution, they give him the *Knute*, or publick whipping from the Castle-Gate, to the Great Market-Place, where the Executioner cuts off his right Ear, and he suffers Imprisonment for two Years with only Bread and Water: But if the Criminal be able to pay

for what he has stolen, they inflict no other penalty upon him, than one Year's Imprisonment. If he offend the second Time, he receives the *Knute* in the same Manner, has his left Ear cut off, and is kept in Prison, till there be some other Offenders to be banish'd together with him into *Syberia* for ever.

They look upon excessive Usury, and Cheating, as no Sin in the way of Trade; on the contrary, they commend a Man, who has Wit enough to circumvent others: For which they give this Reason, that the Merchant is to make his Advantage of the Industry God has bestowed on him, or never to concern himself with Traffick. Accordingly when some *Moscovites* found themselves notoriously overreach'd by a *Dutch* Merchant, they desired better Acquaintance with him, applauding this Ingenuity, and hoping to get some Secret out of him, as having a more dextrous way of cheating than themselves.

In Calumny and Lying, they are but too well versed, yet if they be called to prove their Allegations, and cannot, they are severely punish'd. The Proof is not now to be made as formerly, by producing Evidences; because it was an easy thing amongst them to procure Knights of the Post that would vouch for any thing: But the Method is to inflict the *Knute*, or the Torture upon the Accuser, and if to justify his Accusation, he bears it resolutely, they give it also the Person accused, whether guilty or not, and keep him in Torture till he has confessed, right or wrong, the Crime laid to his Charge. But the Informer is seldom rejected, if he be richer than his Adversary; for their Judges being miserably covetous, are easily corrupted.

They make no Conscience of getting fraudulent Possession of their Neighbours Goods, or enticing away their Servants, and the like, tho' their Laws forbid it; and this

they do with so much Address and Cunning, as you would hardly suspect that Nation capable of.

CHAP. IV.

Of their Rites in Baptism.

THEY look upon Baptism to be necessary, as the only Way of Admission into the Church, and the first Title we can have to Heaven. From hence it is that the common People have their Children christened as soon as they are Born. The Rich put it off indeed for some Days, to have time to make Preparations for the Ceremony.

As to the Nobility, *their* Custom is to let the chief Ministers, Officers, and Foreign Merchants know, that God has given them a Son, or a Daughter. The Meaning of which compliment is very well understood by

by those they send it to, who immediately wait upon the Father of the Child newly born, and after they have saluted the good Lady in the Straw, they lay upon the Bed some pieces of Money wrapped in a Paper, with the Name of him that makes the Present written upon it; then having once again saluted the Mother, and the Child, they return Home. Those that give most are always most in Favour with the Nobleman, and (if he be a Man of Power) they may depend upon his constant Protection. They always Baptize the Children publicly in the Church, except they live at too great a Distance from it, or that the Weakness of the Child will not permit them to carry it so far.

When the Time appointed for baptizing the Child is come, the God-Fathers and God-Mothers (who are never changed, but stand successively for all their Children, be they never so many) carry it to the Church, where the Priest receives

ceives it at the Door, and signing it on the Forehead with the Sign of the Cross, pronounces this Blessing, *The Lord preserve thy coming in, and thy going out*; then the God-Fathers deliver the Priest Nine Candles, which he lights, and fastens across the Font that stands in the Middle of the Church, and then censers the God-Fathers, and with many Ceremonies Consecrates the *Water*, to which they ascribe the Virtue of Washing and Cleansing from all Sin: Then together with the God-Fathers, who carry Wax Candles in their Hands, he makes a Procession about the Font three times, and before them goes the Clerk, bearing the Image of Saint *John* the Baptist, the Priest in the mean time Reading out of a Book. That done, he asks the God-Fathers the Name of the Child, who give it in Writing, and this Paper he puts upon an Image, which he holds upon the Child's Breast; and having muttered certain Prayers, asks the God-Fathers, whether the Child believes in God the Father, the

the Son, and the Holy Ghost ; having answered this in the Affirmative, they turn their Backs to the Font to shew their Horrour at the three Questions next to be asked them, *i. e.* whether the Child forsakes the Devil, his Angels, and his Works, and to this the God-Fathers also distinctly Answer, and Spit as often upon the Ground with all the marks of Vehemence and Contempt. That done, they turn their Faces again to the Font, and then the Priest having asked them whether they Promise to bring up the Child in the true *Greek* Religion, proceeds to *Exorcism* ; which is done by putting his Hand upon him, and saying, *Get out of this Child thou unclean Spirit, and make way for the Holy Ghost*, blowing also three Times across upon the Child, to drive away the Devil, by whom they believe Children to be really possessed before Baptism. The *Exorcism* is always performed at the Church-Door, lest the Devil, when he comes out of the Child, should prophane the
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the Holy Place; there the Priest cuts off a little of the Child's Hair, in the Form of a Cross, and wraps it in Wax, and puts it into a Book; after this, at the request of the Parents, he gives him the Name, and thrice dips him naked in a Vessel of Water, which they call the *Holy Vessel*, and is always kept lock'd up in a certain Place of the Church. The Priest, when he dips the Child, pronounces the ordinary Words of this Sacrament; *I baptize thee in the Name of the Father, the Son, and the Holy Ghost*. In what extremity soever the Child be, no Body has power to Baptize him, but the Priest. After Baptism, he puts a Corn of Salt in the Child's Mouth, makes the Sign of the Cross again upon the Forehead, as also upon the Hands, Breast, and Back, with Chrism, or Balm purposely consecrated for that use, and putting a clean Shirt upon him, pronounces him clean from his Sins; after which he takes a little Cross of Gold, Silver, or Lead, according to

to the Ability of the Parents, and in Memory of his new Profession, hangs it about the Child's Neck, with so severe an Obligation to wear it all his Life-time, that if it be not found about him at his Death, they will not Bury the Carcass, but drag it to the common Dung-hill.

The Priest also Assigns the Child some particular Saint for his Patron, with a strict Charge, when he is come to Years of Discretion, to have a special Regard for that Saint all the Days of his Life; then kissing the Father, the Child, and the God-Fathers, he Exhorts them to love one another, but above all, to take heed of intermarrying; for the *Moscovites* account all such Marriages Incestuous. If it happen that there are many to be baptized at that time, the Font is emptied for each of the Children to be christened, and other Water is consecrated, presuming, that the former being defiled with the Impurities of that Child's Original Sin, who was baptized,

tized, is not fit to baptize with a second time, and much less a Third. Lastly, he takes the Child, and with his Head makes a Cross on the Door of the Church, striking it also three Times with a Hammer, so that all those who were present at the Baptism may hear him; for otherwise they would not think the Child compleatly christened.

In this Baptismal Ceremony, they make use of no Pomp or Magnificence in the *Dress* of the Child, which (after the Example of Christ) is always plain and ordinary, tho' the Child belong to a Person of the first Quality.

The *Moscovites* believing that those who are not of their Religion, are not truly baptized, do always *re-baptize* such as come over to them, of what Age soever they be. It is commonly in Summer, that they admit new Converts, and that not till they have been first instructed for Six Weeks together in a Monastery, taught to say their Prayers, the Manner of honouring the Saints,
of

of doing Reverence to their Images, and making the Sign of the Cross; and have obliged them to abjure their former Religion, and to spit at the very naming of it. Then they are brought to some River, wherein they are thrice plunged over Head and Ears with the ordinary Ceremonies; and if it happens to be in Winter, they break the Ice to get them into it. But if the Person be of too weak a Constitution to bear this, they pour thrice upon him a Vessel of Water, that he may be as wet, as if he had been actually in the River; For they pretend that this is the only *genuine* Form of Baptism, rejecting the Method of *Sprinkling* usual amongst other Christians. After their Baptism, they are clad in the *Moscovian* Habit, being presented with a noble Vestment from the Great Duke, who also allows them a *Pension* suitable to their *Quality*.

In like manner they Re-baptize those whom they call *Chaldeans*. These are a Company of idle Fellows,

lows, who, in Commemoration of *Shadrack, Meseck, and Abednego*, cast into the Fiery Furnace by *Nebuchadnezzar*, pretend to represent the Men that heated the Furnace, and pursuant to an antient Custom, get leave from the Patriarch to disguise themselves, and run up and down the Streets with Fire-Works from the 18th of *December* to the 6th of *January*, during which Time they commit several Insolencies, exacting Money from the Peasants, whose Hair and Beards they set on Fire if they refuse it. These having all the while been absent from Divine Service, are looked upon as Infidels, and must be reconciled to the Church by being Re-baptized upon *Twelfth-Day*, their Licence then expiring; after which they pass again for very good Christians. Some have by this means been Ten or Twelve Times baptized.

CHAP.

C H A P. V.

Of the Confession of the Moscovites.

THOSE that are grown up, are obliged to go to Confession, before they receive the Sacrament. For this Confession, they prepare themselves by extraordinary Mortifications, Eight Days together; and during all that time, they Eat nothing, but a kind of hard Bread, and drink only Water, and *Quas*; which last is so sour, that 'tis enough to kill them with the Grapes. They confess standing in the midst of the Church, and before an Image, on which they fix their Eyes, as long as the Confession lasts, making a very particular recital of all their Sins, and at the mention of each expressing their Sorrow, with promises of amendment. The Priest very rarely gives them Absolution with.

without some penance, which consists (for the most part) in pronouncing so many times, the *Gospodi Pomilui*, [Lord have Mercy on me,] or making so many low Bows before the Images of the Saints, abstaining from Women, and *Aqua-vitæ* for a certain time, and not presuming to enter the Church, but standing at the Door. But if their Sins be very Heinous and Notorious, he enjoins them to make use of the Holy Water, which is consecrated upon *Twelfth Day*; which it's believed by them, has the Vertue of purifying effectually from their Sins, and restoring them to a State of Grace. This Water is kept by the Priest all the Year long for that purpose, and is not to be had of him for nothing.

CHAP.

C H A P. VI.

*Their Rites in the Celebration of
the Lord's-Supper.*

IN receiving this Sacrament, (which they always do with great Veneration) they use not Wafers (as the *Romanists* do;) but have two Sorts of Bread for the Purpose, and both must be made up by a Priest's Widow, who is past Child-bearing, (this Circumstance being accounted by them essential to the Sacrament;) The one Sort is for the *Sick*, and the other for the Publick Communicants. The former is about twice as large, and somewhat thicker than a Crown piece, and has a small Crucifix struck upon it, which after Consecration, the Priest takes off with a Sort of a Launcet, and then puts up the Bread in a Wooden Box, in the Figure of a Pidgeon, and hangs it over the Altar, to preserve it from

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Rats

Rats and Mice. This Bread is consecrated on *Thursday* before *Easter*, and kept all the Year. When a Sick Person is to Communicate, they put upon it a few Drops of Red Wine (mix'd with Water) in the Chalice, and give it to the Sick Person with a Spoon: If he be not able to swallow the Bread, they give him only a little of the Wine.

In the ordinary Administration of the Lord's-Supper, their consecrated Bread (which must be leavened, as by express Institution of Christ, the *Moscovites*, with the *Greek Church*, (strictly forbidding all Bread that is not so,) is not to be larger than half a Crown. And this (having taken the Crucifix from it as before) they break into as many Pieces as there are Communicants, put them into a Chalice of Red Wine mix'd with warm Water (to signify the warm Blood and Water that streamed from the Side of Christ, when he was pierced upon the Cross,) and so administer

minister both together with a Spoon; the Priest delivering it with these Words; *This is the true Body and Blood of Christ shed for Thee, and for many, for the Remission of Sins: This do, as oft as thou takest it, in Remembrance of Him; God grant it may be for thine eternal Good and Salvation.* After the Celebration of this Sacrament, the Devouter Sort among them go to Bed, to avoid all Occasion of sinning the rest of the Day.

This is done on Saturday, having confessed their Sins the Day before. The next Day being Sunday, they distribute another consecrated Bread, which they call *Kutja*, or Holy Bread, in token of their Christian Charity.

Before the Sacrament be administered, they tell the Communicants, that no more Bread is to be consecrated, than there is Occasion for.

They give it to young Children only in *one* Kind, till they are come to Seven Years of Age, and then

then in *both*; because by that time they think them able to discern betwixt Good and Evil.

They do not believe *Transubstantiation*; but they hold that by Consecration, the Bread and Wine are so *united* to the Body and Blood of Christ, that they become his *true, proper and substantial* Body, in respect of the *Faithful*, who make a *lawful Use* of it. They give the consecrated Bread to dying Men after the extream Unction, supposing it, as the *Romanists* do, a necessary Viaticum to Heaven. This done, they commend the Sick to the Mercy of God, and forbear all further medicinal Applications, and trouble him with nothing more, except they perceive in him some apparent hopes of Recovery.

If a Priest kisses a dead Body, or assists at a Funeral, by their Canons, he can neither consecrate, nor administer the Communion that Day, for they look upon him as polluted; nor will they suffer it to be
given

Their Rites in the Celebration, &c. 97
given to a Woman in Child-Bed in
the same Place, where she was deli-
vered, not till she be washed. Those
that have been Guilty of Murther,
are not admitted to it, but at the
Point of Death. They give it to
Madmen, but so as that they only
touch their Lips with the Bread
dipped in the Wine.

Formerly they used to send the
consecrated Bread into the Country,
to Places that were destitute of a
Priest; nay, they gave it to Travel-
lers and Soldiers before their De-
parture, who were to Communi-
cate as they had any Opportunity,
or when they were in danger of
Death: But this Custom is now
wholly abolished.

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CHAP.

C H A P. VII.

Of the Ceremonies observed in their Marriages.

THE Young People of both Sexes are not suffered to see one another, much less to have any Conversation, so as to talk of Marriage, or to make any mutual promise of their own accord, either by word or writing; so that there is no room allowed for Inclination or Courtship; nor does the young Gentleman *ask* the Lady in Marriage, but the Father offers her to him. When he has found out a Person to his Mind, he speaks to the young Man's Parents, and tells them, he shall give such a *Pritauna* or Fortune with his Daughter. If they accept the Proposal, visits are made on both Sides, to see if the Parties whom they intend to joyn together be no ways defective, that is, neither Blind nor Lame; and if

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if they find all things to their Satisfaction, their Friends treat of, and conclude the Marriage, and appoint a Day for the Wedding.

The nearest Relations being invited to it, the Father calls for his Daughter, who comes out of her Chamber covered with a Vail, like the ancient *Roman* Brides; He asks her, if she be still in the same Resolution to Marry such a one, and she answers, Yes; then he strikes her gently two or three times with a small new Whip, tells her, *My Dear Daughter, these are the last Blows, which thou art to receive from me; Hitherto thou hast been under my Discipline, thy Husband here present shall take my place, and if thou dost not obey him, he has Power to correct thee.* Then he gives the Whip to his Son in Law, who receives it with some Reluctancy, declaring that he looks on it as a needless Thing, and which he hopes he shall never make use of, and thereupon salutes his Bride.

What some Authors pretend to tell us, that the *Moscovian* Wives are not perswaded their Husbands love them, if they are not sometimes beaten by them, is a Falshood, and against common Sense. They have the same Passions and Inclinations as other Women have, they are sensible of good and bad Usage, and it is not likely they should take the Effects of Anger and Displeasure, for Expressions of Kindness and Friendship. The following Example will convince us of what I assert.

The Great Duke being troubled with the Gout, ordered publick Notice to be given, that whoever could prescribe any thing to give him ease, should be very well rewarded. The Wife of a certain Lord, exasperated by the ill usage she had received from her Husband, went and informed, that he had an excellent Remedy, but had so little Affection for his Majesty, that he would not communicate it. Upon this Information, he was sent for; and not a little surpris'd, when he understood

observed in their Marriages. 101

the Cause of it: But whatever excuses he could make, all was ascribed to Malice. Having cruelly whipp'd him, he was sent to Prison, where in his Passion he could not forbear to inveigh against his Wife, as the Author of all this Mischief, and to declare he would be revenged of her. The Great Duke imagining these threatnings to proceed from the Trouble it was to him, that his Wife had revealed what he would have kept Secret, ordered him to be whipp'd more severely than before, and sent to let him know, that if he did not discover the Remedy, he must prepare himself for present Death. The *Bojare* perceiving his Destruction unavoidable, owned at last, that he knew indeed a Remedy, but not being thoroughly satisfied of its Efficacy, durst not try it upon the *Czar*; Yet if he would allow him Fifteen Days to prepare it, it should be at his Majesty's Service. Having that time granted him, he sent to *Czirback*, Two Days Journey from *Moscow*, upon the Ri-

ver *Occa*, for a Wagon load of all Sorts of Herbs, good and bad, and with them prepared a Bath for the Great Duke, who by the Use of it grew somewhat better: For whether it were, that the Disease was already declining, or that among so many Herbs, there were some good for his Distemper, as well as others innocent, and none that happened to be hurtful, he however found some Benefit. This confirming them in their Opinion, that his refusal so long to declare his Remedy, and apply it, proceeded from Malice, they gave him a more cruel Whipping than the two Former. But withal, for a Reward, a Present of Four Hundred Crowns, and Eighteen Peasants for Slaves; with a strict Charge not to entertain any Animosity against his Wife, who made this Advantage to be Revenged of him; and after that they lived very lovingly together.

But to resume the Discourse of their Nuptials, there is a great Difference between the Persons of Quality,

lity, and those of the meaner Sort, as to the Preliminary Customs or *Apparatus* of the Thing, tho' their *Marriage it self* be celebrated after the same Manner. Those of Quality hire two Women, one for the Bridegroom, and the other for the Bride, whom they call *Suachas*, i. e. Agents or Overseers, who are to put every thing in order within Doors, and take care of the Management. The *Suacha* of the Bride goes upon the Wedding Day to the Bridegroom's Lodgings, attended by many Servants richly cloathed, carrying Presents along with them. There she makes ready the Nuptial Bed, the Furniture of which is of Silk imbroidered with Gold; it is made upon 40 Sheaves of Rye, whereon the Bridegroom has lain before, and surrounded with several Vessels of Wheat, Barly, and Oats, to represent all kinds of Plenty and Prosperity.

All things being ready, the Bridegroom goes late in the Evening from his own House to the Brides,

accompanied by all his Relations, and the Priest that is to Marry him. There meeting with his Friends, they receive him smiling, and with much Civility; and press him to sit down at a Table: Three Dishes of Meat are served up, but no Body eats of them; and there is left at the upper end a Place for the Bridegroom; but while he is talking with the Bride's Friends, a young Lad sits down in it, and will not be gotten thence, till the Bridegroom has made him considerable Presents; and then having seated himself, the Bride is introduced in a most splendid Habit, but with a Vail over her Face. She sits down by him without putting it off, and to prevent their seeing one another, they are separated by a Piece of Crimson Taffeta held up by two young Boys. This done, the Bride's *Suacha* comes to Paint her, ties her Hair in two Knots, and sets upon her Head a thin Golden Coronet lined with Silk, and adorned with Five or Six Rows of large Pearls, which fall down upon her Breast, and then the

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the *Suacha* leaves her uncovered. Whilst the other is busied in painting the Bridegroom, the Women sing several foolish Songs. After that two young Lads richly dressed; bring into the Room, on behalf of the Bridegroom, a very large Cheese, and some Loaves covered with Sables; the like being done on the Bride's part, the Priest blesses them all, and they are afterwards carried to the Church: When the Company is ready to go to Church, there is a Silver Basin upon the Table filled with little pieces of Sattin and Taffeta, little pieces of Silver, Hops, Barley, and Oats, all mixed together. The Bride's Face being covered again, the *Suacha* takes some handfuls out of the Basin, which she throws amongst the Company, who entertain themselves the while with singing, and gathering up what she has scattered about.

Before they be married, they are obliged to make their Offering, which consists in Fish, fryed Meat, Pastry, and some Money. This

done, they receive the Benediction, (standing upon a Piece of Taffeta) which the Priest gives them by holding over their Heads the Images of such Saints as the Bridegroom and the Bride have made choice of; and taking the Man by the right Hand, and the Woman by the left, he asks them three several Times, *Whether they are willing, and do consent to Marry; and whether they will love one another?* After they have both answer'd, yes, all the Company joyn Hands, and conduct them round the Church, singing the 128 Psalm, which they recite by turns, and dance at the same time. The Psalm ended, a young Lad brings a Garland of Rue, which, if it be the *first* Time they were married, the Priest puts upon their Heads; but if it be a *Widower*, or a *Widow*, upon their *Shoulders*, with this Blessing, *What God has joined together, let no Man put asunder; Increase and Multiply.* When he pronounces these Words, those that are invited to the Wedding, do all of them light Wax Candles, and one gives him

a gilt Wooden Cup of Red Wine, which he takes off, and when the new Couple have pledged him three times, the Bridegroom throws the Cup upon the Ground, he and the Bride stamping it under their Feet, and breaking it, wishing that *such as shall endeavour to sow Division or Discontent betwixt them, may so fall under their Feet, and be trod to pieces by them.* Then the Women cast at them Flax and Hemp Seed, wishing them much Joy and Prosperity; at the same time pulling the Bride by the Robe, as if they would force her away from her Husband; but she still keeps close to him. The Marriage Ceremonies being thus over, the Bridegroom brings her to his House, either in a Coach, or a Litter, with several Torches, or Wax Candles, followed by all the Guests. As soon as they are entred the House, they sit down with the Bridegroom at a Table well covered: But the Bride doth not sit with them; the Women carry her to her Chamber, take

off her Cloaths, and lay her a Bed ; and when she has been there a little while, they make the Bridegroom rise from Table, and Six or Seven young Lads conduct him to the Chamber, with each a Taper in his Hand, which when they are come in, they stick into the Vessels of Wheat and Barley, and quit the Room, and every one of them is presented with two Sable Skins. The Bride perceiving the Bridegroom coming, gets out of the Bed, puts on a Morning Gown, meets him, and receives him very obligingly, and with abundance of Respect; the new Husband takes this opportunity to gaze at her, for 'tis commonly the the first time that he sees her Face. They sit down together at a Table, and amongst other Meat, there is brought them a roasted Fowl, which the Bridegroom pulls asunder, casting over his shoulder that part which comes off first, whether it be Wing or Leg, the rest they eat. After this they step aside to their Devotions, and then

go to Bed, all withdrawing, except one Servant, who walks before the Chamber Door, while the Relations and Friends are busied about a great many *Charms*, which they think may be Advantageous to the new married Couple.

This Servant stepping now and then to the Door, asks them some Questions; which as soon as the Bridegroom has effectually answered, the Trumpets sound, and the Timbrels play, till the Stoves are made ready, adorned with fine Carpets, and perfumed with odoriferous Waters. There a Bath is prepared with all kind of sweet Herbs, for the new married Couple to Bath themselves, but *a-part*: Then the Bride makes a present to the Bridegroom of a Shirt imbroidered with Gold, and set about the Neck with Jewels; besides a rich Suit of Cloaths.

Some Days are spent in Entertainments, Dancing, Musick, and other Diversions, but particularly in drinking to very great Excess. The Ladies frequently improve this Opportunity

portunity of their Husbands Drunken Revels, to carry on an Intrigue, as the only Advantage they have to give the Slip to that rigorous and watchful Jealousy, which at other Times restrains them.

Citizens and Persons of meaner Condition are married with less Ceremony. The Night before the Wedding, the Bridegroom sends to his intended Bride some Cloaths, a Cabinet with certain Jewels, a Comb, and a Looking-Glass. The next Day the Priest is sent for, who comes with a Silver Cross, and is brought in by two young Lads carrying Wax Candles lighted, and having given his Benediction to the Company with his Cross, the young Couple are set at the Table, two Boys holding a piece of Taffeta betwixt them; but whilst the *Suacha* dresses the Bride's Head, a Looking-Glass is brought, and the young Couple look and smile upon one another in the Glass, and Hops are thrown upon them by the Company; this done, they are led to Church,

observed in their Marriages. III

Church, where the Ceremonies are the same as for Persons of Quality.

As soon as the Wedding is over, their Women must live a retired Life, as they did before, without the Company of any Man, and go out very seldom, but upon particular Days.

The *Moscovites* are allowed to Marry *twice*, but to Marry a *third* Time, is accounted Scandalous and Immoral. And Poligamy is absolutely forbidden among them. They are very Superstitious in observing the Degrees of Consanguinity, and seldom Marry those that are any ways near to them by Kindred or Alliance. Two Brothers are not permitted to Marry two Sisters; neither are God-Fathers and God-Mothers to the same Person allowed to intermarry. They must not offer at a *Fourth* Marriage, upon pain of *Death* to the Persons contracting, and *Degradation* to the Priest that should perform the Ceremony.

Divorce

Divorce is very common amongst them; The most plausible pretence is Devotion. When a Man is tired of his Wife, and of maintaining his Family, he has the Liberty of going into a Monastery without her Consent, and without making any Provision for his Children, if he pleases; and yet this kind of retiring from the World, is so highly approved amongst them, that if the Woman Marry again, they make no Difficulty to confer Priesthood upon him, tho' he was no better than a Taylor or a Shoemaker before. Barrenness is another cause of Divorcement in *Moscow*. If a married Woman happen to have no Children by her Husband, he may send her into a Nunnery, where she must continue all her Life-time, and her Husband has the Liberty of marrying again in Six Weeks.

CHAP.

C H A P. VIII.

Of the Fasts observed by the Moscovites.

FASTING is looked upon as an essential part of their Religion, and of absolute Necessity. They constantly keep two Days in the Week, to wit, *Wednesday*, (because Christ was betrayed by *Judas* on that Day) and *Friday*, (because he was then crucified by the *Jews*), and the Eves of Holy Days also, with so strict an Abstinence, that they neither tast any kind of Flesh, nor make use of Eggs or Milk. Their Food at such times is only a little Bread, and their Drink *Quas*, a sour Liquor made of Meal and Water, which serves but just to support Life; and such a Stress they lay upon this part of Devotion, that they had rather die by Hunger, and Sicknes, than touch any thing that's forbidden them on those Fasting-Days.

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Beside their ordinary Fasts, they keep four others: The first, continues seven Weeks, and is the same with our *Lent*; the second, is that which they call *Petrini*, beginning Eight Days after *Whitsunday*, and lasting till Saint *Peter's* Day; the third, is kept in honour of the Virgin *Mary*, and continues from the First of *August*, to the Sixteenth of the same Month; the fourth, is from the 12th of *November* till *Christmas*. During all these *Lents*, they abstain from Flesh, Eggs, Butter, Cheese, and the like, except the first Week of their *Maslanize*, or *Carnaval*, and then they may eat Eggs, Butter and Cheese; after that they dare not, but are obliged to dress their Victuals with Line Oil: And to this they adhere so strictly, that one of their *Metropolitans*, upbraids the *Jacobites* and *Armenians* with Heresie, because they make use of Butter, &c. in *Lent*. During this Week of their *Carnaval*, their Extravagancies are almost past belief; instead of preparing themselves
for

for the approaching Severities of their Fast, they run into all manner of Lewdness, drinking double distilled Brandy, and consuming both Nights and Days in the grossest Debaucheries, Lust, Murther, and other detestable Crimes, not to be named without Horror.

Their Custom is then to make many Pies, Fritters, and Cakes with Butter and Eggs, with which they treat one another; drinking such excessive Quantities of strong Mead, Beer, and *Aqua-vitæ*, as heat their Brains to a kind of Frensy, and set them together by the Ears, and then they Fight without Mercy, kill one another, and throw the murther'd Corps into the River. *Drinking* too much is not the only cause of these Murthers, but also *Gaming*: For you must observe, that a *Moscovite* has not only the Courage to lose his Money, his Cloaths, and his Estate at play, but Games away *himself, Wife and Children*, to be *Slaves*; And then being out of humour upon his Loss, he seeks
his

his Opportunity to kill the Winner. *Want* of Money is another Cause: For when they have spent all they had upon their Extravagancies, they stand at Night in some corner of the Streets, waiting for those that pass by to Strip and Murther them. Their private *Animosities* also are another; for whensoever they fall out, they reserve their Revenge to this, as the most convenient time, being sure then to find Opportunities of satisfying their Malice with their Enemies Blood.

There is in the City of *Moscow*, a particular place where those who are found murdered in the Streets, are carried in the Morning, and thither every Body that misses a Friend, or a Relation, comes to look for him; and those that are not challenged, are buried in a Lime-Pit. Strangers seldom stir abroad this Week; tho' there is not much to fear in the Day time; because the *Moscovites*, who made themselves drunk the Night before, are fast asleep all the Day following.

The

observed by the Moscovites. 117

The Patriarch endeavour'd once to abolish this Devilish Custom, but all that he could do was, that instead of Fifteen, they should keep it only *Eight Days*. All the amends they make for these Enormities, is, that the next Week after they live upon Honey, Herbs, and Pulse, and drink only *Quas*, or small Mead, and Water; and to prevent the ill Consequences to their Health, which they have reason to fear from these excessive Debauchees, they afterwards make use of the publick Stoves and Baths.

The rest of the *Lent* they keep strict Abstinence, and some of the most Devout will not eat even *Fish* all that Time, except on *Sundays*: But as they are exact in observing these strict Rules in *Lent*, they are very hardly to be perswaded to eat Fish on *Sundays* or *Holy-Days* at any other time; being of Opinion, that the Rule prescribed by Saint *Clement*, (in the *Tomes* of the Councils printed at *Venice*,) which ordain that an Ecclesiastick, who fasts on
Sa-

Saturdays and *Sundays*, shall be degraded; and a *Layman* committing the same Offence, excommunicated, are agreeable to the Practice and Institution of the Apostles. By the same Rule that forbids them to eat *Flesh*, they are also enjoined to abstain from *Women* on their Fast Days, and during their *Lent*.

CHAP.

C H A P. IX.

Of the Interments, and Funeral Ceremonies of the Moscovites.

THEIR Interments are accompanied with abundance of Ceremonies. No sooner is the Sick Person departed, but all the Kindred and Friends come and stand about the Body, making a hideous Noise of Sorrow. They ask him, *Why he would Die? Whether he wanted Meat and Drink? Whether his Affairs were not in a good Condition? Whether he had not a handsome Wife? Whether she had not been constant to him?* The first thing to be taken care of is, to send a Present to the Priest of Beer, *Aquavitæ*, and *Hydromel*, to pray for the Soul of the deceased Party. The Coffin is made of the Trunk of a Tree, but the Corps, before it be put in, is well washed, the Shroud,

Shroud, or a clean Shirt, put upon it, and a pair of new Shooes on the Feet, and the Arms laid across the Breast.

At the Funeral Solemnity, the Image of the Saint, which was assigned him as his Patron at Baptism, is carried by a Priest, who goes before; and after him follow four young Women, the next of Kin to the Deceased, who represent the Mourners, making great Outcries and Lamentations. Next to these, the Body is carried by Six Men upon their Shoulders, (if it be a Monk or Nun, some of their own Profession do them that Office) the Kindred and Friends following it with Wax Candles in their Hands, but without any Order; whilst the Priest is Singing certain *Psalms*, they surround the Body, and burn Incense, to keep off Evil Spirits.

Being come to the Grave, the Coffin is uncovered, and the same Saint that was carried before the Procession, is held over him; the Priest

Priest in the mean while saying certain Prayers, and repeating frequently these Words, *Lord, look upon this Soul in Righteousness*; during which the Widow continues her former Lamentations, and repeats the same Questions we have mentioned before. Then the Relations and Friends take their last farewell of the Deceased, some kissing *him*, some *the Coffin*, and others the *Image*; and at last the Priest puts betwixt his Fingers a piece of Paper, which is to serve him as a Pass for the other World, signed by the *Patriarch* or the *Metropolitane* of the Place, and the Confessor, who sells it according to the Ability of those that are to buy. This Testimonial runs thus: *We whose Names are hereunto subscribed, the Patriarch or Metropolitane, and Priest of the City of N. do declare and certifie by these presents, that the Bearer hereof has always behaved himself and lived among us as became a good Christian, professing the Greek Religion; and tho' he has committed some Sins, he has confessed*

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the same, whereupon he has received Absolution, and taken the Sacrament for his Remission; that he has honoured God and his Saints; that he has not neglected his Prayers, and hath fasted on the Hours and Days appointed by the Church; and that he has always behaved himself towards me, who am his Confessor, in such a Manner, that I have no reason to complain of him, nor to refuse him Absolution. In Witness whereof, we have given him these Testimonials, to the End that Saint Peter, upon sight of them, may not refuse to open to him the Gate of Eternal Bliss.

This done, the Coffin is shut up, and put into the Grave, his Face towards the East. The Kindred after having paid their Devotion to the Images, return to the House of the Deceased, and fall to Feasting: Their Dead Friend's Memory is Drunk; and when they have drowned their Sorrow in strong Liquor, they make a hard shift to find their way home again.

The

The Mourning is continued for Forty Days after; during which the Relations of the Deceased, are entertained three several Times, viz. the Third, the Ninth, and the Twentieth Day; and during this time of Mourning, the Priest reads the *Psalms* over the Grave twice a Day, having a little Booth made up of Mats to shelter him from the Weather.

Every *New-Year's-Day*, and some times oftner, they go to spread fine Silk, and Wax Flowers upon the Tomb, and lay about it some Meat for the Poor, who repairing thither, Eat and Drink, and seldom part without fighting.

C H A P. XI.

Their Opinion concerning the State of Souls after Death.

THE *Moscovites* teach, that a Christian ought to look on Death, as no more than the Gate by which he must enter into eternal Life.

They believe, that the Souls of the Faithful, separate from the Body, do not go immediately to Heaven; but are lodged in a certain secret Receptacle, where they live entirely free from Sorrow in the Sense of the Grace and Love of God, and with an ardent desire of Resurrection: This place they sometimes call *Paradise*, sometimes a place of Refreshment and Light, and sometimes the Region of the Living, the Hand of God, the Bosom of *Abraham*, the Rest under the *Altar*. They own no Purgatory, tho' some of them have talk'd of a certain obscure Place, for those who

who die without having compleated their Repentance, and yet are not damned. In this Place, in the midst of anguish and groans, they think they are refreshed by the Prayers and Alms of the Living. They pray for all those who are dead in the Faith, without excepting the *Patriarchs*, the *Apostles*, the *Saints*, and the *Virgin Mary*. They beg of God in their Prayers, that the Dead for whom they pray may rest in the place of Pleasure; that they may be refreshed in that ardent desire, they have of their Resurrection; that they may be preserved from the Attacks of the Devil; and may compleat their Arrival in Heaven, without any Obstacles in their Way.

They believe the local Descent of our Saviour into Hell, (according to some of them) to preach the Gospel to the damned, or (according to others) to redeem from the Power of the Devil all those in general who had lived from the Creation of the World.



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C H A P. XI.

A short Scheme of the Difference betwixt the Moscovites, and those of the Greek, the Roman, and the Protestant Communions.

THE *Moscovites*, as was said before, are of the *Greek Religion* as to the main Body of their Faith and Practice, but in some things they differ from them. As particularly in these four Points.

1. In the Practice of extream *Unction*. [*Vilamont. l. 2. Ch. 21.*]

2. In keeping the Eves of Holy Days. [*Idem.*]

3. In holding it unlawful for any Layman or Woman to administer the Sacrament of Baptism, tho' in Cases of Necessity. [*Joh. Faber de Relig. Mosco.*]

4. In

4. In paying Devotion to the Pictures of the Saints; which the Greek will by no means allow. [*Benedict Pictetus de Græcorum Recentium Sententiis.*]

They differ from the Papists.

1. **I**N denying that the Pope is Christ's Vicar. [*La Religion Ancienne & Moderne des Moscovites.*]

2. In rejecting his Infallibility, his Power over the Temporalities of Princes, his Supremacy and Indulgences. [*Nilus Archev. de Thessalonique de la Primaute. L. C. Louis Regius de la Viciss. L. 8. Sacranus Eleucid. err. C. 2.*]

3. In denying the Primacy of Saint Peter over the rest of the Apostles, and that he was ever Bishop of Rome. [*Barlaam de la Princ. C. 3. Sacranus Eleucid. err. C. 2.*]

4. In calling the Pope Heretick, and excommunicating him, and all his Clergy every Year, at the Celebration

18 They differ from the Papists.

lebration of the Lord^s-Supper at Easter. [*Sacranus.*]

5. In utterly disowning the Necessity of Celibacy in the Clergy, or that their Character is indelible. [*Thevet.*

L. 4. C. 2. *Scarga de uno past.* L. 2.

C. 12. *Gaguinus des Sarm.*]

6. In allowing Seven Mystical Celebrations, (as they call them,) but acknowledging only two Sacraments.

[*Jerem. Patriarch General.*]

7. In not pretending to confer any Power to make or Sacrifice the Body of Christ. [*Benedict. Pictetus.*]

8. In communicating in both kinds, and with leavened Bread. [*Olearius*]

9. In holding that the Consecration of the Bread and Wine is effected by Prayer, and not only by pronouncing the Words, *This is my Body.* [*Scarga de uno past. p. 3*]

10. In allowing no Sort of Adoration of the Host, and disclaiming Transubstantiation in the *Popish* Sense. [*Benedict. Pictetus.*]

They differ from the Papists. 109

11. In breaking the Bread, and putting it in with the Wine into the Chalice, and giving both Elements together in a Spoon, and in holding that what remains after the Communion, is not the Body and Blood of Christ. [*Olearius Traduction Catholique. Question. 24. Par. Tho. A. I. C.*]

12. In giving the Sacrament of the Lord's Supper to Children as well as grown Persons. [*La Religion Ancienne & Moderne des Moscovites.*]

13. In not carrying the Eucharist to Sick Persons in Procession thro' the Streets with Tapers. [*Antonius Possevinus de rebus Moscovites.*]

14. In performing their Worship in the vulgar Tongue. [*Benedict. Pictetus.*]

15. In not preaching in their Churches. [*Olearius.*]

16. In not reading the Old Testament in Publick. [*La Religion Ancienne & Moderne des Moscovites.*]

17. In permitting the People to read the Scriptures. [*Idem.*]

18. In

130 *They differ from the Papists.*

18. In rejecting the Ten Commandments. [*Idem.*]

19. In believing that the Apocryphal Books are not of equal Authority with the Canonical, nor the *Latin* Version of the Bible with the *Hebrew* and *Greek* Original. [*Damas de fide Orth. Ch. 204. Tradition Catholique. Quest. viii, ix.*]

20. In acknowledging for Oecumenical Councils only the *Seven first*, and looking upon those that have been held since, as not obligatory. [*Sacranus de Rel. Ruth. C. 2.*]

21. In denying that either Personal Succession, Miracles, extent of a Church, or number of Professors, are of themselves, and separately considered, any Marks of the true Church. [*Tradition Catholique, Quest. 3, 4, 5.*]

22. In re-baptizing Christians converted to their Church. [*La Religion Ancienne & Moderne des Moscovites.*]

23. In not admitting either Laymen or Women to baptize, tho' the Child

They differ from the Papists. 131

Child be in danger of Death. [*Job. Faber. de Relig. Mosco.*]

24. In allowing a third Marriage, only to such as are Forty Years Old, or enter'd at least upon their Fortieth Year, and have had no Children by their former Wives. [*Benedict. Pictetus.*]

25. In condemning fourth Marriages, even in their Emperours. [*Idem.*]

26. In allowing Divorces upon all occasions. [*La Religion Ancienne & Moderne des Moscovites.*]

27. In believing that Fornication is no Sin. [*Idem.*]

28. In holding no Adultery, but marrying, or taking away another Man's Wife. [*La Religion Ancienne & Moderne des Moscovites.*]

29. In accounting that neither Fraud, nor Usury, are Sins. [*Idem. Possevinus.*]

30. In holding that Restitution is not necessary to attest the Truth of Repentance, or to qualify for Pardon and Eternal Life. [*Idem.*]

31. In keeping Four Lents every Year, but never Fasting on Saturdays or Sundays. [*Idem.*]

32. In

132 *They differ from the Papists.*

32. In not allowing *Monks* to eat *Flesh* at all, and permitting them to *Trade*. [*Olearius.*]

33. In having no *Confirmation* by the *Bishop*.

34. In holding that *Confession* is not of *divine Right*. [*Panorm. dist. 5. C. in Pœn.*]

35. In denying the *Spiritual Efficacy* of *extream Unction*. [*Sacranus Eleucid. C. 2*]

36. In denying *Purgatory*. [*Benedict. Pictetus.*]

37. In not believing that the *Saints* departed hear the *Prayers* of those that call upon them, but that they are only moved and influenced by the *Holy Spirit*, to pray for the living, either in particular or in general. [*Jeremy Patriarch Generab. 1 Resp. C. 21.*]

38. In rejecting the *Calendar* of their *Saints*, and looking upon them as *Hereticks*: Rejecting also the *Feast of Corpus Christi*. [*Gaguinus.*]

39. In holding it unlawful to make any visible representation of *God*, or the *Holy Trinity*. [*Damasc. L. 4.*]

They differ from the Protestants. 133

L. 4. C. 8. *Benedict. Piſtetus.*]

40. In suffering no carved Images in their Churches, nor in their Houses. [*Olearius.*]

41. In denying the Proceſſion of the Holy Spirit from the Son. [*Lombard. L. 1. diſt. 2. Seconde Reſponſe ala Confeſſion d' Ausbourg de proceſſione Spiritus Sancti. La Religion Ancienne & Moderne des Moscovites.*]

42. In abſtaining from things ſtrangled, and from Blood, believing that the Precept of the Apoſtles, *Acts 15. 29.* on that Head is Obligatory in all Times and Places. [*Benedict. Piſtetus.*]

43. In believing that Holy Men do not enjoy the Preſence of God before the Reſurrection. [*Idem.*]

44. In giving Paſſes to the Dead to recommend them to Saint Peter. [*Olearius.*]

They differ from the Protestants.

1. **I**N denying the Proceſſion of the Holy Spirit from the Son.

2. In believing the abſolute Neceſſity of Baptiſm. [*La Religion Ancienne & Moderne des Moscovites.*]

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3. In

14 They differ from the Protestants.

3. In exercising their Children in Baptism, dipping them three Times in the Water, putting a Corn of Salt in their Mouths, and crossing them on the Forehead, Hands, Breast and Back with Oil, consecrated for that purpose, putting a clean Shirt on them, and hanging a Cross about their Necks, to be worn as long as they live. [*Olearius.*]

4. In re-baptizing Christians converted to their Church.

5. In not allowing Godfathers and Godmothers to intermarry. [*La Religion Ancienne & Moderne des Moscovites.*]

6. In believing that Fornication is no Sin. [*Idem.*]

7. In holding no Adultery, but marrying or taking away another Man's Wife.

8. In accounting that neither Fraud nor Usury are Sins. [*La Religion Ancienne & Moderne des Moscovites. Posservinus*]

9. In holding that Restitution is not necessary to Repentance and Salvation [*Idem.*]

10. In

10. In not allowing their Metropolitans and Archbishops to Marry, and not permitting their Priests to Marry a second time. [*Olearius.*]

11. In allowing Divorces upon all Occasions.

12. In allowing a third Marriage only to such as are Forty Years old, or entred upon their fortieth Year, and have had no Children by their former Wives.

13. In utterly condemning fourth Marriages.

14. In allowing and recommending a Monastick Life. [*Olearius.*]

15. In mixing warm Water in the Chalice, and distributing the Bread and Wine together in a Spoon, in the Sacrament of the Lord's Supper. [*Olearius.*]

16. In receiving Children after Seven Years to the Communion.

17. In keeping the consecrated Bread for Sick People all the Year. [*Idem.*]

18. In not preaching in their Churches.

19. In rejecting the Ten Commandments.

20. In

20. In not reading the Old Testament in Publick.

21. In believing the Writings of the Fathers (so far as they are not contradictory to the Scriptures) to be of equal Authority with them. [*La Religion Ancienne & Moderne des Moscovites.*]

22. In believing the Merit of Works. [*Olearius.*]

23. In holding Auricular Confession; [*Idem.*] As also extream Unction, as to the Practice, tho' they disown the Spiritual Efficacy, which the Papists ascribe to it. [*Sacranus Eleucid. C. 2.*]

24. In keeping four *Lents* every Year.

25. In believing it unlawful to eat of any thing that is strangled.

26. In worshiping Pictures of the Saints, and placing them in their Churches. [*Olearius Benedikt. Pictetas.*]

27. In looking upon Saints departed as Mediators of Intercession for us to God. [*Rosse.*] 20 JY 64

28. In Swearing by the Cross, and ascribing so much to it, and their Bells. [*Idem.*]

29. In praying for the Dead. [*Benediktus Pictetus.*]

30. In believing that holy Men do not enjoy the Presence of God before the Resurrection.

31. In giving Passes to the Dead.

